WORLD CALL

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Evangelism Is Different Now
Jesse M. Bader

★

Interview with Elfan Rees on Refugees In the Middle East
Louise Moseley

★

From Seed to Harvest in Paraguay
Ralph Q. Adams

★

FEBRUARY 1959

★

Price 20 Cents

February, 1959

Vol. 41 No. 2

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The Filipina villager in this UNATIONS photo has taken a course in improved pottery techniques so as to be able to return to her village and teach others. She carries handmade pots which have been fired with rice straw and carabao dung. The program is under the supervision of the United Nations and the government of the Philippines. Churches cooperate in many such projects through the World Council of Churches and Church World Service. Disciples share in hundreds of such self-help projects through the Week of Compassion.

Hidden Answers

1. Who is Elfan Rees?
2. Why is Coronel Oviedo a "strategic city"?
3. What did Walt Kelly propose?
4. In what period did Disciples regain an interest in evangelism?
5. How many foreign students are studying in the U.S.A.?
6. When is Week of Compassion?
7. Why are well-kept church lawns and buildings important?
8. How many agencies and institutions are in Unified Promotion?
9. What does Ray Wallace say is today's great frontier?
10. How do churches in military communities get prospect lists?
11. What are some benefits of parent-church cooperation?
12. Who is Carmen Carillo?

Contents

Editorials 9

Peace, Freedom and Dignity . . *Congresswoman Edith Green* 10

A Venture in Understanding 11

Needed: Goodwill on All Sides . . . . . *Louise Moseley* 13

Evangelism Is Different Now . . . . . *Jesse M. Bader* 16

God's Mercy in Our Hands . . . . . *Audrey Calhoun* 18

Do Parents Really Care? . . . . . *Richard E. Lentz* 20

A Frontier Unclaimed . . . . . *Ray W. Wallace* 21

Your Church—
Does It Make a Good Impression? . . . *Samuel F. Pugh* 23

From Seed to Harvest in Paraguay . . . . *Ralph Q. Adams* 25

They Work for You
Financing Tasks of the Disciples . . . *J. Edward Moseley* 27

Ministering to People on the Move 29

In Mexico—"A Good Teacher and a True Witness" . *Ruth Leslie* 30

When Faith Means Sacrifice . . . . . *Victor McAnallen* 31

A Trip to Remember . . . . . *Joy Dodson* 32

Milestone at Tsuruoka . . . . . *Grace Hendricks* 33

Southwest Churches Adopt Home Plan 34

"Lord I Believe"—*John 9:38* 35

Church in the New Israel 45

End of a Long Journey 46

Now—Bokatola! . . . . . *Edna Poole* 46

A Community Fights Prejudice 49

Regular Features

Global Highlights 4

Beneath the Spire 8

Social Trends 22

Book Chat 24

Classroom and Campus . . 36

Echoes from Everywhere . 38

Worship Service 39

In Memoriam 39

Adult Mission Study . . . 40

Youth and Missions . . . 41

News Room 42

Here and There 50

Unsolicited manuscripts are not returned unless accompanied by self-addressed envelope with sufficient postage.

REPORT CHANGE OF ADDRESS DIRECTLY TO WORLD CALL'S INDIANAPOLIS OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Be sure, also, to send the old address, enclosing if possible your address label from a recent copy. The post office will not forward copies to the new address.

WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

Member of THE ASSOCIATED CHURCH PRESS. News Services: Religious News Service and Ecumenical Press Service.

WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance; five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, the Council on Christian Unity, the National Benevolent Association, and the Disciples of Christ Historical Society. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, Doyle Mullen, Ira A. Paternoster, H. L. Smith, Claude E. Spencer, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication office, 165 S. Main, Spencer, Indiana

All communications and notices concerning change of address should be mailed to the Indianapolis office.

CASE HISTORY — No. 5156

HOLBROOK LIBRARY
PACIFIC SCHOOL

In 1955, as a result of the recognized need for another Christian Church in Fort Worth, Texas, the new Central Christian Church was organized. But where does a fledgling congregation without a home turn for help?—the answer was the Board of Church Extension.

Requests for consultative and loan services were extended. Several field visits were made by Church Extension staff representatives and as a result the Central Church was granted a loan—No. 5156, for $60,000.

Today the Central Church is a thriving congregation of well over 400 members, in their own facility and making a real contribution to the brotherhood.

The verdict in this case was not handed down by Church Extension but rather by YOU, the individual and the church who made this loan and thousands like it possible through your participation in Church Extension's trust fund program.

YOUR DEPOSITS IN A PASSBOOK ACCOUNT WILL EARN **3½%** PER ANNUM

YOUR INVESTMENT IN THREE YEAR CERTIFICATES WILL EARN **4%** PER ANNUM

BOARD OF CHURCH EXTENSION OF DISCIPLES OF CHRIST
110 SOUTH DOWNEY AVENUE INDIANAPOLIS 7, INDIANA

Please send further information on Church Extension's Savings Program

Name ..... Address .....

Global Highlights

News of the World Through the Eyes of the Church

Protestant Missionaries Abroad Total 38,606

NEW YORK.—A total of 38,606 Protestant missionaries are serving in countries around the world, it has been reported here.

This figure represents an increase of 300 per cent over the number in 1903 and 50 per cent over that for 1936. Of the 38,606 total, nearly 11,000 are supported by missionary agencies of the forty-four communions affiliated with the division of foreign missions of the National Council of Churches of Christ in the U.S.A.

The report was prepared by Frank W. Price, long-time missionary expert, and Miss Clara E. Orr, both of the Missionary Research Library here.

It showed that Protestant foreign missionary agencies in North America received in 1957 nearly $150 million in support of their work overseas—an increase of 11 per cent over 1955, the last year this total was reported.

According to the study, the largest missionary force is still in southern, southeast and east Asia, including India, Pakistan and Ceylon.

Japan now has the greatest number of North American missionary societies, with a total of 97, while India is a close second with 95. Next comes Taiwan (Formosa), with 52 agencies, compared to two before the last war. In the tiny area of Hong Kong are 46 mission organizations.

Chapman Singers Featured in Album

NEW YORK.—The Madrigal Singers of Chapman College, Disciple school at Orange, Calif., are featured in Volume II of "So Will We Sing," an album of church music prepared through the Broadcasting and Film Commission of the National Council of Churches.

The Chapman singers, directed by James McKelvey, do all the selections in the three-record album from Advent through Lent. The Reformation Singers of the Lutheran Church of the Reformation, Washington, D. C., present the rest.

This new album was released this past December following the success of Volume I of the series. The first record brings the historic music of Advent, Christmas, Epiphany and New Year. The second brings music of Lent, Palm Sunday, Easter, Pentecost and the Ascension. The third record is concerned with the music of American national holidays.

Italy's Courts Concede More Religious Liberty

ROME.—Italy's Constitutional Court has ruled that Evangelical (Protestant) congregations are free to open church buildings or other places of public worship without advance government authorization.

The court also said that it was unnecessary to inform the police before conducting worship or to have government approval for the appointment of a pastor.

The articles of a law passed in Italy in 1929 and 1930, calling for the authorization declared unnecessary by the court, were said to be illegal under Italy's new constitution, which guarantees religious liberty.

Fey to Address POAU Conference

ST. LOUIS.—Harold E. Fey, Disciple editor of the *Christian Century*, undenominational Protestant weekly, will be the speaker at the opening session here on Feb. 9 of the National Conference of Protestants and Other Americans United for Separation of Church and State.

Dr. Fey will speak on the theme, "Can Catholicism Win America?" at a ministers' conference held at the opening of the two-day gathering.

Theme of the national POAU con-

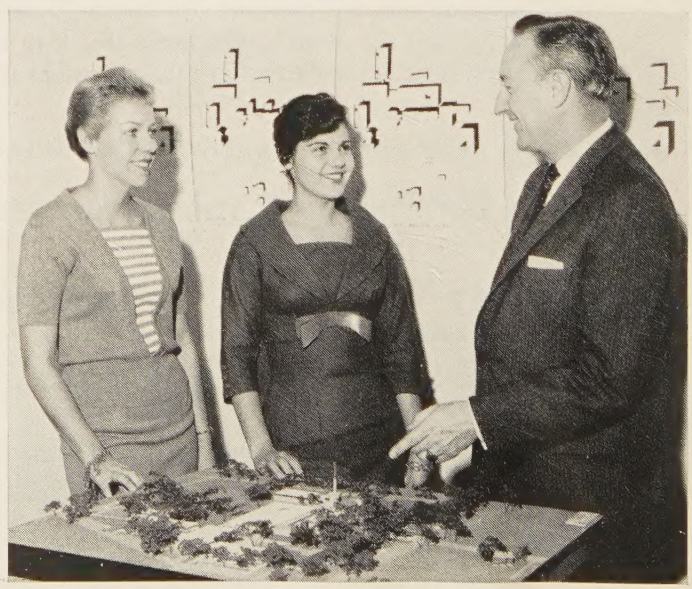
College Launches 25-year Program

CHRISTIAN College, junior college for women at Columbia, Mo., is the latest Disciples of Christ college to launch an expansion program.

Plans were announced recently for a twenty-five-year campus development program. The announcement was made by Kenneth Freeman, president of the school.

The development program will include six successive phases of building—to include classroom, dormitory and recreational space to accommodate the expected increases in enrollment seen in the next twenty-five years.

Christian College is one of two junior colleges for women in Missouri founded by Disciples of Christ. Another is William Woods, at Fulton. Each has more than 300 students. Christian College was founded in 1851.



Students at Christian College learn from President Freeman what the campus will be like in future years. These two students listen as Dr. Freeman describes a scale model of the campus which shows the project.

—Ghio's Studio

ference is "Church and State in a Free Society."

Calls for Justice and Kindness in Race Relations

New York.—God requires Americans to "do justice and to love kindness" as a means of bringing about justice and equality under God for all people.

This is the heart of a message for Race Relations Sunday (Feb. 8) from Edwin T. Dahlberg, president of the National Council of Churches and pastor of the Delmar Baptist Church in St. Louis.

The message, issued by the National Council's department of racial and cultural relations, has been sent to the 144,000 local congregations of the Council's thirty-three member communions for suggested reading on Race Relations Sunday.

The message calls on the 38 million members of the NCC's member communions to consider the problem of race relations in terms of the question asked by the Old Testament prophet Micah: " . . . What doth the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

"Micah's question," Dr. Dahlberg says, "calls for an immediate and vigorous answer in our time, particularly in the field of race relations."

Philippine Protestants Protest Luther Film Ban

Manila. (RNS).—A three-year-old national ban on commercial showing of the film "Martin Luther" was assailed anew recently by the Philippine Federation of Christian Churches, which urged President Carlos P. Garcia to lift the restraint.

This move was dictated by a decision of the Federation's executive committee to use the Luther movie to raise $5,000 for the tenth World Jamboree of the Boy Scouts to be held in the Philippines next July. The amount was allocated by the Boy Scouts of the Philippines as the Protestants' share in the drive for Jamboree expense funds.

In a letter to the Philippine chief of state, the Federation's president, Gumersindo Garcia, said the request was made because exhibition of the feature-length film in Protestant churches "where facilities are very limited was never satisfactory."

Charging that Protestants had been discriminated against by the ban, the Federation head said, "We can find no reason whatsoever to allow pictures of banditry and gangsterism, and those which arouse the bestial passions of men, and disallow the showing of a film like this which portrays great strength of character and heroism."

The ban was imposed in March, 1955, by eleven members of the twelve-man Philippine Board of Review for Motion Pictures, a government agency. All the reviewers are Roman Catholics. Because the twelfth member protested vigorously and appealed the order to the late President Ramon Magsaysay, a compromise was reached whereby the film could be shown exclusively within the confines of Protestant churches.

Disciples Lay Plans For Decade of 1960's

St. Louis.—Planning for the Decade of Decision, the program of Disciples of Christ for the 1960's, held the spotlight during sessions here in early December of the Home and State Missions Planning Council.

William B. Blakemore, dean of the Disciples Divinity House, University of Chicago, pointed out to the state and provincial secretaries, ministers, lay people and national agency representatives that the plans for the 1960's have taken on real shape.

"First," he said, "the brotherhood has decided . . . that our brotherhood as a people must be responsible and contend that Christianity is worth while and has meaning."

"The brotherhood is no longer just drifting along."

He pointed out that plans for the Decade of Decision have forced Disciples to throw their faith to the side of peace. He suggested that the dark forecast being made in the atomic age, although a possibility, cannot overshadow the possibility that the 1960's may be the most peaceful that the world has ever known.

He stated that the atomic age really began in January, 1939, and that the world has not fallen apart as yet. He explained that half of

Looking at plans for the new WCC headquarters are, left to right, Robert Tobias of the Disciples' Council on Christian Unity; Canon W. J. Gallagher of the United Church of Canada; and Commander N. S. Marshall of the Salvation Army.

—Photo by Werner Wolff, Black Star

Funds Being Raised for WCC Headquarters

Nearly $750,000 has been raised toward the $2,500,000 goal for the new headquarters of the World Council of Churches in Geneva. This was reported in New York recently by Henry Knox Sherrill, chairman of the international committee for the building program.

Of this total, nearly $300,000 has been raised by churches around the world, including $245,000 given or pledged by Disciples of Christ and other church bodies in the United States. The remainder has come from non-church organizations and individuals in the United States.

Dr. Sherrill, who recently retired as Presiding Bishop of the Protestant Episcopal Church, revealed the figures in a progress report made at the annual luncheon of the Friends of the World Council of Churches. He is a president of the WCC and chairman of the United States Conference for the World Council.

He said final plans for the headquarters will be submitted to the annual meeting of the WCC's Central Committee on the Isle of Rhodes this coming August.

The building, in contemporary style, will be designed by Otto Senn of Basel, Switzerland, and Otto Bartning of Germany. It will be located on an eight-acre tract near the United Nations' Geneva headquarters.

Funds for the headquarters are being secured by voluntary workers without professional help.

the world's population was born in the atomic age.

Dr. Blakemore stated that the Decade of Decision calls for excellence over mediocrity. "No pursuit of excellence can be achieved without a model to emulate," he said.

He viewed the Decade of Decision as challenging Disciples to their best.

The Home and State Missions Planning Council's biennial meeting involved the meetings and reports of the nine functional committees.

Loyal S. Northcott of Tyler, Tex., was selected as chairman of the council, succeeding Lowell C. Bryant of Topeka, Kans. Other new officers are Kenneth L. Kuntz of Hannibal, Mo., vice-chairman; Earl H. Van Doren of Seattle, Wash., recording secretary; and Lester Rickman of Jefferson City, Mo., treasurer.

1959 Set as "Refugee Year"

GENEVA.—The World Council of Churches is observing 1959 as "Refugee Year" by joining with other voluntary agencies and with governments in an attempt to solve the refugee problem in Europe.

The United Nations High Commissioner for Refugees has embarked on a campaign to "close the camps by 1960." To that end, 1959 was declared a World Refugee Year.

Although we cannot solve the entire refugee problem in a refugee year, "given real concern we can solve the problems of many more refugees than we do in the average year of indifference," says Elfan Rees. He is representative in Europe of the Commission of the Churches on International Affairs, a joint WCC and International Missionary Council agency.

The World Council is one of the principal voluntary agencies in the field of refugee work. Churches working through the Council have resettled more than 200,000 refugees in the first decade of the Council's existence.

Defeated Congressman Hays Speaks on Church and Race

WASHINGTON, D. C.—A three-point plan for handling the racial problem in the United States has been offered by defeated Congressman Brooks Hays of Arkansas. He is also president of the Southern Baptist Convention.

Mr. Hays was defeated this past November in his stand for the House of Representatives by a segregationist candidate in a write-in campaign. He had served in the House sixteen years.

Speaking here recently, Mr. Hays said that "first we should seek nonviolent solutions to all our problems. Second, we should not seal the lips of our ministers. And third, we should seek to do justice in individual situations."

"I am sure that all religious leaders in the South, as well as the North, deplore the violence that has occurred," he said.

Special Days

Feb. 8	Race Relations Sunday
Feb. 13	World Day of Prayer
Feb. 15-22	Week of Compassion
	Brotherhood Week

German Churches Hear Sermons Against Bigotry

BIELEFELD, GERMANY.—Sermons condemning anti-Semitism were preached recently in hundreds of Protestant and Roman Catholic churches all over Germany on the twentieth anniversary of the National Socialists' fiercest anti-Jewish pogrom in 1938.

Ernst Wilm, president of the Church of Westphalia, speaking here, said he was angry and sad that

Urges Christians to Revamp Thinking About World Outreach

VIRGIL A. Sly, missions executive of Disciples of Christ, called on Christians recently to revamp their thinking about the world outreach of the church. He gave the keynote address at the ninth annual assembly of the division of foreign missions of the National Council of Churches, in Pittsburgh, Dec. 7-10.

"The mission is God's mission," Dr. Sly said. "The message is God's message. It should lift us above our denominational possessiveness, above conducting missions to becoming lost in the mission of God."

As vice-president of the National Council and chairman of the Council's foreign missions division, Dr. Sly addressed 400 executives, missionaries and foreign nationals of 75 mission boards and related agencies of 44 Protestant denominations.

He said that the challenge to Christian mission is "to claim this (current) revolutionary situation for Christ," to find and accept a real partnership with the younger churches, to become "spiritually sensitive enough to comprehend it (the ecumenical era as a new thrust in the mission of God)," to overcome sovereignty and pride of missions which still thwart the mission, and to "face our future in light of the real issues of mission."

"It will crush our pride and call us to deep repentance and prayer. It will break through to new horizons of faith and conviction. Let us thank God for our new day of danger and promise," Dr. Sly said.

Dr. Sly, chairman of the division of world mission of The United Christian Missionary Society, criticized the "slowness-to-change" attitude among many American mission organizations.

"We have been reluctant to yield to anything if it takes from our denomination any authority or sovereignty," the Disciple missions leader stated.

New officers of the NCC's division of foreign missions are, left to right, Earl S. Erb, C. H. Lefever, Miss Clara M. French, Paul N. Kraybill, and Hugh E. Kelsey. Chairman is Miss French, a Methodist.

—RNS Photo

so many Germans refused to acknowledge the injustice done. He said that in their pride and self-righteousness they denied the judgment of God in the fact that thousands of buildings had subsequently been destroyed for every single building burned and millions of German lives lost for the millions of Jews put to death in the persecutions.

Superintendent George Traar, speaking on behalf of the Lutheran Church in Austria, also took part in a national broadcast called "A Reminder and a Warning." He said that Protestants had been implicated in the burning of many Jewish synagogues in Vienna twenty years ago and that hundreds of thousands of Jews had suffered "hateful persecution" at the hands of their fellow citizens.

East Asian Churches To Hold First Assembly

Port Dixon, Malaya.—"Witnesses Together" will be the theme of the first assembly of the new East Asia Christian Conference which will meet here May 14-26.

At the assembly, the John R. Mott Memorial Lecture series will be launched, honoring the late pioneer of the ecumenical movement. This annual lecture program will feature speakers representing churches in the East and in the West who will be selected to deliver lectures in Asia. The addresses will deal with basic issues concerning the church's call to mission, unity and service.

The East Asia Christian Council was organized at Prapat, Indonesia, in March, 1957. Its purpose is to further the mission of the Christian churches in Asia through regional cooperation. It is related to both the International Missionary Council and the World Council of Churches.

The assembly, which will be held at this resort city on the Malayan coast, will deal with three major topics—social change, interchurch aid, and witnessing within and beyond national borders.

It is expected that the delegates will set up the conference, organized on a tentative basis at Prapat, as an organ of continuing cooperation among Asian churches.

Disciple Leader Honored Posthumously

Detroit.—Edgar DeWitt Jones, well-known preacher, historian, writer and ecumenical leader for half a century before his death two years ago, was honored posthumously in December.

A plaque citing Dr. Jones' "illustrious service" was presented to his widow and five children by J. Edward Moseley of Indianapolis, on behalf of the Disciples of Christ Historical Society. Mr. Moseley is chairman of the board of the Historical Society, which has headquarters in Nashville, Tenn.

Dr. Jones was for twenty years pastor of Central-Woodward Christian Church here, where the presentation was made.

A former president of the Federal Council of Churches of Christ in America (now National Council) and of the Disciples' Association for the Promotion of Christian Unity (now Council on Christian Unity), Dr. Jones is commended in the citation for his leadership in the ecumenical movement.

Referring to his interest in American history and especially his "zeal for Lincoln lore," the plaque honors him for reminding the present generation of Americans "of the spiritual roots of our American heritage."

Dr. Jones was a contributing editor of World Call from 1933 to 1956.

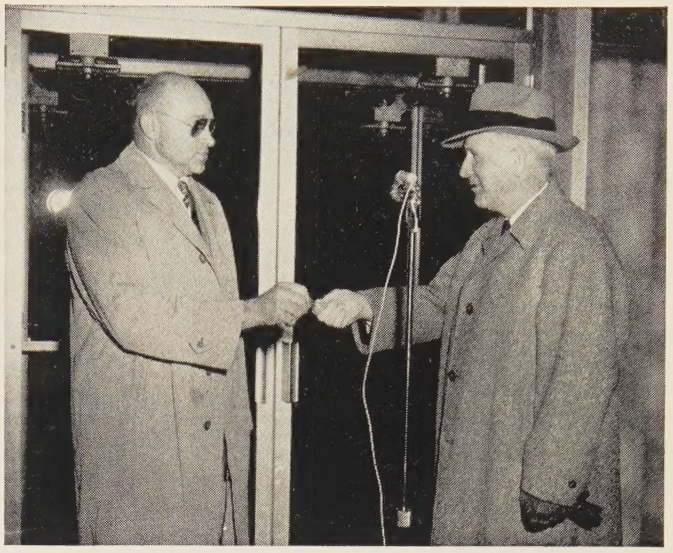
Urges Churches to Study Membership Standards

Raleigh, N. C. (RNS).—Elton Trueblood of Earlham College in Indiana urged here recently that churches re-study their conditions and standards of membership. "If a member ceases to function he is no longer a member," he said.

He told the faculty of North Carolina State College that most people go to church for enjoyment, to compliment, to criticize, and to listen. "This means they are on the outside," he said. "These people are attenders, not members."

Religion being popular today, he said, "it isn't hard to get a crowd. Millions of people who flock to church are spoiling it by localizing it."

"We must make everybody who



Church Extension President William T. Pearcy, right, accepts the keys to the new "office in the round" from James W. Pifer, construction superintendent on staff.

—Strattman Photo

Church Extension Opens New Offices

Some 400 guests from all parts of the nation were present in Indianapolis on Dec. 9 for the dedication of the new "office in the round" of the Board of Church Extension of Disciples of Christ.

The guests attended services which commissioned this unique contemporary office structure.

John H. Booth, retired executive secretary of the Board, recounted the long history of Church Extension as the oldest continuously functioning agency of the churches of Disciples of Christ.

"The Board of Church Extension has this year marked its diamond anniversary of service to Christian churches throughout the country involved in church erection programs," Dr. Booth said.

Pointing up the impressive record of the past seventy-five years, Dr. Booth noted that the Board has grown from its position as administrator of a $5,000 fund in 1883 to one of the three largest extension services in Protestantism, currently administering a work of more than $12 million.

Approximately 500 persons toured the new structure at 110 South Downey Avenue, following the dedication service.

claims to be a member a real participant," Dr. Trueblood continued. "In a church all members must belong to the crew. There should be no members on the passenger list."

CWS Raises Budget By Half-million Dollars

NEW YORK.—One of the largest budgets ever adopted by Church World Service has been voted by its board of managers here to meet the agency's growing programs of aiding the world's needy.

At its semi-annual meeting here the board voted a total of $3,925,720 for 1959, an increase of more than $500,000 over 1958. Of this total, the thirty-four U. S. Protestant and Orthodox communions and agencies which cooperate through Church World Service are being asked to give $2,145,620 or $89,600 more than in 1958.

The increases this year are needed, it was explained, to meet the growth in relief and rehabilitation work. This expansion includes new programs in Africa and South America.

Christianity in Korea Marks Seventy-fifth Year

SEOUL, KOREA.—In South Korea, where this year Christianity marks its seventy-fifth anniversary, the latest reports indicate that there are some 1,440,000 Christians.

Buddhism is still numerically dominant in Korea, with 3,856,000 followers out of more than 6.5 million claiming religious affiliation. Total South Korean population is estimated at 25 million.

Protestant Christians are divided into fifteen denominations—the largest being Presbyterian.

Urge Churches To Help Migrants

NEW YORK.—Protestant churches were urged here recently by government leaders from three states to step up their programs for migrant workers and to press for federal laws on behalf of these "voteless and voiceless people."

Joining in making the plea were Gov. Averell Harriman of New York, Gov. Robert E. Meyner of New Jersey, and Commissioner of Labor William L. Batt, Jr., of Pennsylvania.

They spoke at a symposium before some 500 officials of state, civic and religious agencies at the fourth annual luncheon of the National Council of Churches' migrant committee.

The three speakers all agreed that no solution of the problem faced by some 2,500,000 migrant workers in this country is possible without the help of church and civic organizations in creating a favorable public opinion for federal legislation.

Quincy Howe, news commentator for the ABC-TV network, who acted as moderator of the symposium, said that only church people can bring the plight of the migrant to nationwide attention.

"If the churches don't speak for these forgotten people, who will?" he asked.

Beneath the Spire

ELLIS S. BAKER, minister-emeritus of First Christian Church, Beaumont, Tex., although never pastor of that congregation, received citation last April when he and wife were named honorary members in recognition of long pastoral and evangelistic service in Sabine area . . . born at Morning View, Ky., he will be 84 on March 6 . . . graduated from The College of the Bible, Lexington, Ky., in 1901 . . . pastor at Chaplin and Bloomfield, Ky., 1899-1903; Jackson, Tenn., 1904-14; Dyersburg and Union City, Tenn., 1914-1927; Brownsville, Marshall, and Beaumont Washington Blvd. Church, twelve years . . . last 20 years spent organizing congregations —Memorial (now Northwood) Church in Beaumont, Port Neches, and Vidor First . . . now ad interim pastor . . . former president, Jackson, Tenn., Ministerial Association and Tennessee State Disciples' Convention . . . he and wife, Mary Hart (Ross), have five children, including Hugh Ross Baker, pastor Richland Hills Church, Ft. Worth . . . a grandson, Roy Bullock, Jr., is minister of education at First Church, Fullerton, Calif.

Mr. Baker

* * *

JOHN RUTH, the 1958 national father-of-the-year, is an elder and Sunday church school teacher of the First Christian Church, Kingfisher, Okla. . . . the national winner and his wife, Murrow, received an expense-paid, ten-day trip to Colorado and other gifts, including a live steer . . . recognition was coordinated by American National CowBelles, service organization of ranch women; beef industry groups, firms and individuals shared in making the honor possible . . . an attorney of exceptional ability, he was born at Dover, Okla., and holds academic degrees from Oklahoma State University and Oklahoma U. . . . he was an Army personnel counselor during World War II . . . he is chairman of his congregation's long-range planning committee and recently directed successful drive to raise $10,000 for building improvements . . . he and his wife are parents of John Jr., Alan, Deborah and Margaret . . . Mrs. Ruth serves in church choir, local Study Club, and on Kingfisher Library board . . . his hobbies include collecting coins, hunting, fishing, singing, and playing bass fiddle.

* * *

EULA (MRS. GEORGE E.) CHEATHAM, state president Colorado Christian Women's Fellowship, has been member of First Christian Church, Ft. Collins, Colo., since 1934 . . . past president Ft. Collins United Church Women, local CWF (for seven years), and local Federated Woman's Club . . . taught juniors in Sunday church school . . . presently serving as deaconess, chairman of world outreach committee, and co-sponsor with her husband of local Disciple Student Fellowship . . . member Colorado student work committee, constitutional revision committee Colorado Christian Missionary Society; representative Colorado Council of Churches . . . born at Clinton, Ark., studied at Arkansas Polytechnical College, Russellville . . . former school teacher, married in 1923, mother of a son, has two grandchildren . . . hobby is poetry and crossword puzzles.

Mrs. Cheatham

—BELL RINGER

WORLD CALL

George Walker Buckner
Editor

Evelyn Honeywell, *Assistant to the Editor* James L. Merrell, *Associate Editor* Janet Sugioka, *Editorial Associate*
Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:
C. E. Lemmon Barton Hunter H. L. Smith J. Edward Moseley

VOLUME XLI FEBRUARY, 1959 NUMBER 2

Where We Live

AN Indiana businessman was one of a group casually discussing race relations. As is often the case, the conversation centered not in the situation where these men lived, but in problems arising in more distant sections. There was general agreement that the situation was bad—far away. At this point our Hoosier friend quietly remarked:

"I have come to believe that the most important contribution I can make toward better race relations is to work at the problem in my own community."

The man who said this did not mean that this was the *only* way to work at the problem. He did not ignore the national and international aspects of race relations. As a matter of fact, he is known for his belief in the obligation of the churches to speak on this and other issues concerning human rights. He was simply pointing out the need for acknowledging *our own* shortcomings and for setting *our own* house in order. He had recently put his preaching into practice when he joined with others in writing into the charter of a new church that it should be open to those of all races. In other ways he had "worked at the problem in his own community."

A HOPEFUL aspect of the controversy over race relations is the fact that increasing numbers of people are working at the problem *where they live.* This is true in all parts of the country and of the world. Here is a fact we should not overlook as we observe Race Relations Sunday on February 8. There is more good will than ill will. Many people are concerned. Many people are working at the problem *where they live.*

Hundreds of people in a score of states and in Canada have listened in on the Atlanta, Georgia, Station WSB's New Year's Eve programs in recent years. At the year's end they have joined in the prayer offered by Robert W. Burns, minister of Atlanta's Peachtree Christian Church. Those who heard the service this year were moved by the note of reverent urgency in the minister's prayer which brought listeners to a facing up to their own responsibilities for race relations *wherever they might live.*

We quote in part from the prayer of Dr. Burns:

"For the city where we live we pray. Some of us are in Atlanta, where we seek Thy guidance in the relation of race to race. Others of us live elsewhere, but in every place we need Thy help. Strengthen the community that we love in righteousness and quicken the minds of our people to know what to do for the true welfare of all our citizens, of all races, of all classes. Where we live, may we be faithful in our duties, loyal to the best interests of all. . . .

"We pray for those of other races than our own. Those of us whose skins are lighter in color pray for our brothers with darker skins. God, give them courage to stand for truth as they see it, to work without compromise for their elemental rights as human beings. Those of us who belong to a race of darker hue pray for our brothers with lighter skin that they may be ready to share the privileges they have long claimed exclusively, lest the opportunities they refuse to extend to others be soon denied to them, and all of us are united in a common misery.

"Out of the deep darkness of these troubled times, we lift our hearts and voices to Thee."

GEORGIA is one spot in the United States where church groups have pressed consistently for a solution of problems of racial conflict. Church conventions, councils of churches and of churchwomen, and groups of ministers have made forthright statements on the issues involved. No statement has surpassed in clarity or in Christian spirit that made last November by 311 of Atlanta's some 350 Protestant ministers. We are told that all Atlanta ministers related to the cooperative work of Disciples of Christ endorsed this appeal for understanding and good will. The chief value of the statement, however, comes not so much from the representative character of the ministers as from the fact that they faced up to problems *where they live* and not in some distant point. It is not so difficult to call for wise and courageous action from others as it is to act wisely and courageously ourselves.

"*Where we live,* may we be faithful . . . "

Peace, Freedom and Dignity

Appraisal of the Task of the 86th Congress

By CONGRESSWOMAN EDITH GREEN

Mrs. Green, a member of the Oregon delegation to the United States House of Representatives, belongs to First Christian Church in Portland, Ore.

THE basic problem of our time, the major issue that confronts Congress in every January, and in every month of every year, is the continuing struggle for peace—the unending fight to defend freedom and human dignity. This issue is the problem of learning how to live with each other on this constantly shrinking globe we call the world. Many people today use the phrase "One Worlder" as an epithet. I sometimes wonder how many worlds these people think we have!

This world of ours can now be destroyed by our own hands, if we choose to allow it to happen. I think that we must give a good deal of our attention to the question, not of developing new engines of destruction, but of developing new techniques of preservation. We must learn how to live, not just how to kill. The Soviet menace is only a symptom of the failure of mankind to do its homework in brotherhood.

Much Unfinished Business

The Congress of the United States has a lot of unfinished business before it. But much of that business—in the field of improving our schools, of seeing to it that they, and our voting places, and other public facilities are open to all of us regardless of our skins or our accents . . . in the field of labor relations . . . in the field of juvenile delinquency . . . in almost every field of legislative activity—much of that business comes back to the problem of making, as far as we can make by our own efforts, a world in which brotherhood is a weekday technique, and peace a living reality.

How do we achieve brotherhood? How do we arrive at this goal of our striving for a more perfect community?

Well, perhaps we cannot legislate brotherhood into existence or hate and intolerance and prejudice out of existence. We are told that every time we even begin to consider legislation in the field of civil rights. But I have this to say to those who tell us we can't legislate against hate:

Neither can we wipe it out by pretending it will go away if we just don't recognize it is there. We may not be able to make all men truly brothers, but we can at least act to outlaw deeds of hatred and violence. We may be unable to make men go to their churches and synagogues with love in the heart, but we can certainly legislate to prevent their going to other men's churches and synagogues with dynamite in their hands. We can legislate and we can talk and we can hope and pray that man will learn to live with his neighbor while we still have at least One World on which to live.

I would like to share an idea which comes from a most unlikely source—a suggestion made by Walt Kelly, the creator of that delightful and thoughtful comic strip, Pogo. Here then, is Kelly's suggestion:

"The 18 months of the Geophysical Year, wherein we have plumbed our depths and flung moons into the stars, could be followed by a Year of Man, a never-ending year devoted to the study of inner space. For, as has been said before, how can we understand the outsider if we do not know the stranger who is in our skin?"

Walt Kelly has said many things which seem amusing at first until you suddenly realize how wise they are. I think this comment is one of his wisest. Perhaps we could profitably take some of the billions which we have spent on bigger and better bombs and spend a tiny fraction of it on the proper study of mankind—man himself. We can spend some of these millions on medical research, on the struggle against disease and famine and ignorance. We have done some of this. We can do more, much more.

We have reached an important milestone in this last Congress. We recognized that aid to education has a relationship to national defense. We may be able, in the future, to recognize that our schools and our scholars are important to us, not only because they can defend us, but also because they can dream and study and create much of what it is we are defending—because they can give meaning and beauty to life, as well as efficiency to death.

We cannot pride ourselves on having helped a few colleges when we have sat by doing nothing, or next to nothing, when schools have been closed rather than follow the Constitution of the United States.

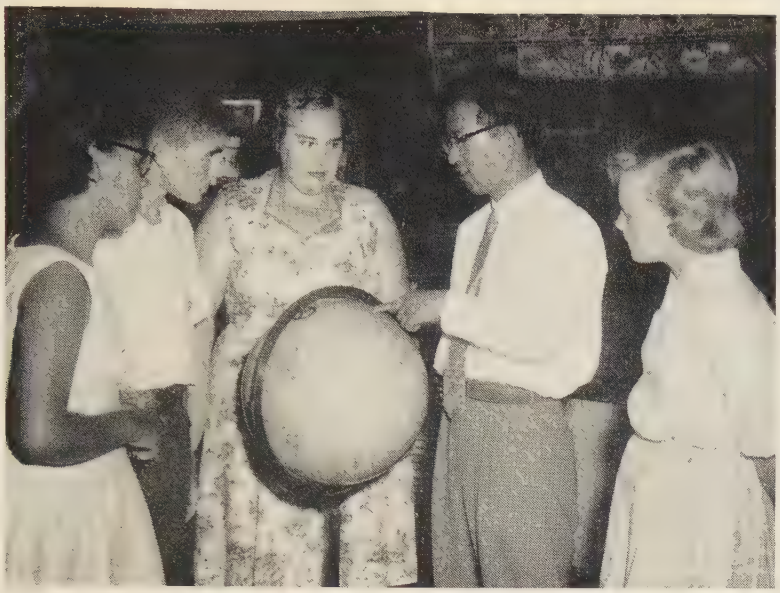
We cannot feel smug about progress and prosperity while millions are without jobs and other millions are without the necessities of a decent existence.

No "Inevitable Progress"

We cannot rest assured of the "march of inevitable progress" when American cities are rocked by dynamite, by the same sounds that desecrated German cities during the late 1930's.

We cannot assume—as both major parties have been too prone to assume—that things will get better and better just because the stock market is healthy and there is money in circulation.

We are not the dreary "economic men" with whom Karl Marx peopled his dreams. We are men and women with spiritual and intellectual needs, as well. We are created in the image of God—a God who loves justice. It is the duty of our government to seek justice as well as prosperity. I hope that in the 86th Congress we may join in the continuing search for justice, for peace, and for brotherhood.



—Cabeen Studio

A Japanese visitor talks with a Paris junior high teacher and her class.

A Venture in Understanding

People of Paris, Illinois, Welcome Foreign Students Into Homes in an Effort To Promote Brotherhood At the Grass-roots Level

AN Illinois community of 10,000 citizens—170 miles south of Chicago—is winning international reputation for its hospitality. Since 1956 a total of 267 foreign students from all parts of the world have been entertained in the community.

For residents of Paris, Illinois, this has been a rewarding venture in world understanding. For the overseas students it has been, according to their letters, a rich opportunity for fellowship and learning. As these students ate American Thanksgiving dinners, saw high school basketball games, worshiped in the town's friendly churches, and talked frankly with Paris citizens, they saw Americans as they really are.

The plan for this grass-roots approach to international and interracial understanding was developed in 1956 by Mrs. T. J. Trogdon, Jr., wife of the Paris mayor and a leader in First Christian Church.

Mrs. Trogdon was impressed with the fact that some 40,000 students from other countries are in the United States. They include scientists, professors, judges, and religious and political leaders. They have come on various kinds of scholarships from institutes, foundations, governments and colleges. More than three-fourths of the students, she found, are "on their own."

"I learned," says Mrs. Trogdon, "that these individuals have come to our colleges and universities to learn the social, political and economic pattern of our American democracy. Many are living in the metropolitan areas with little opportunity to learn about American family life. They are away from home, family, friends . . . strangers in a foreign land . . . strangers with limited funds."

With this in mind—and with the seeds of a plan to help some of these students—this energetic Disciple first turned to the local service clubs in her town and then presented her ideas to all the residents. The plan? To inaugurate a Paris International Thanksgiving Fellowship. To be held in November at the time of the Thanksgiving holiday, the program would make it possible for each student guest to spend *four days* with *one family,* thus getting a true glimpse of American family life.

Then Mrs. Trogdon made contacts in Chicago with institutions there and with foreign student associations

A sales girl in the Paris Dry Goods Store shows merchandise to visitors from Pakistan, the Philippines, England, Turkey, Japan, Ghana and also Egypt. Residents of Paris, Illinois, make every attempt to show their guests a true picture of present-day American society.

Saiyid Naqvi, right, of Pakistan, an International Thanksgiving guest in Paris, Illinois, inspects the Pakistan display at the Paris Public Library with Mrs. Nina Dulin Russell, center, librarian, and Mrs. T. J. Trogdon, Jr., Disciple who serves as the general chairman of the Fellowship.

and advisors. Finally she arranged for a "preview visit" to Paris by eight foreign students. Two students from Iraq, two from Ghana, two from Pakistan, one from China and one from Japan visited in Paris homes over a two weeks' period in September, 1956.

Mrs. Trogdon says that the initial experiment was a success. The guests were enthusiastic, and the townspeople responded with wholehearted support. With the announcement that the full-scale program would be launched in November, the local committee had no difficulty in securing hosts for the students and in raising funds to pay for their transportation.

Gave Individual Attention

"From the Wednesday afternoon before Thanksgiving when three of the executive committee met the students at the Chicago YWCA," says Mrs. Trogdon, "until the goodbyes were said on Sunday afternoon, we strove to give each student guest individual attention."

As the students arrived in the city, a mother of four expressed the town's feelings about the program: "It seems as if our most important relatives are coming."

The program in 1956, as now, consisted of typical American family activities. In this program the guests are not regimented or put on "display." Of primary importance is the fellowship within the home. Guests are made welcome and are made to feel a part of the household. Over and above this personal encounter is the opportunity for some group activities. The foreign students may attend a basketball game, participate in a union Thanksgiving church service, visit farms, tour factories, and watch the operation of the town government. At times, many of the guests prefer to stay at home and visit with their host families.

Paris citizens each year discover that there are joys but also anxious moments and tensions on the part of both hosts and guests as they share the first evening.

One hostess this year related her experience in welcoming two uneasy men from India for their first visit into an American home. Her table was spread with a fried chicken dinner. Her two guests—vegetarians—could not eat meat, fish, eggs or milk. There were many humble apologies. Result: the visitors ate bread and drank coffee.

This woman later reported, "Our first meal together was a bit harassing, but the tensions were soon erased by the affection of our family for our guests and the mutual desire to learn of our different cultures. In a few hours we could hardly believe we had strangers in our home."

Religious support has meant much to the success of the program. People of all faiths have given enthusiastic leadership to the venture. Thirty-seven Disciples from the Paris area served as hosts this past year.

Response from Students

What about the response from the foreign students?

One student from Okinawa, reports Mrs. Trogdon, said, "Thanksgiving is over, the candle has been put out, but the light lit in my heart by the people of Paris will never fade away. It will light another candle and another in the hearts of the people of my country."

"The student spoke truly," Mrs. Trogdon says. "Candles were lit for us, too. No longer did we think of foreigners as queer folk, but as people with problems and feelings just like our own. The light of understanding is burning more brightly in our community after each Thanksgiving fellowship."

Guests of the program have represented the top young leadership in many nations. So it is that Paris citizens feel they are making a contribution to world brotherhood while they, themselves, have an opportunity to grow in understanding of other cultures. They hope that their venture will produce wide results and that the light of world fellowship will continue to grow brighter.

Worship plays an important part in the program of the Paris community as it entertains guests from abroad. Here K. Philippos, center, priest of the Church of South India, and Dr. Hammoundy of Syria (in topcoat, greeting pastor) leave the Protestant Episcopal Church of Paris after Sunday worship. Religious support has aided greatly in the program.

—United Nations Photo

Arab refugees mill around aimlessly in a camp in the Gaza Strip. These people—on UN rations—are fed more adequately than many of their kinsmen who live outside the camps as citizens of Arab countries. But the refugees will have no incentive to improve their lot until they can be resettled in homes of their own and until they are provided with work.

Needed: Goodwill on All Sides

An Interview with Elfan Rees on Refugees in the Middle East

By LOUISE MOSELEY*

A SPEAKER who had just returned from the Middle East told a church group, "We cannot solve the refugee problem until something is done about Israel." He left it there and did not go on to say what he thought should be done about the ten-year-old state which is now the home of nearly two million Jews.

Is the refugee problem in the Middle East as simple as that? Will we go on having millions of refugees there and elsewhere in the world? Must churches and governments continue to provide relief for homeless people indefinitely?

I PUT THESE QUESTIONS TO A FRIEND, WHO THEN SAID, "DR. ELFAN REES IS GOING TO BE IN TOWN NEXT WEEK. WHY NOT ASK HIM?"

This was at the time of the first Indiana Chain of Missions in the autumn of 1958. The state was fortunate to have Dr. Rees on its team of missionary interpreters. The Chain of Missions was held on the eve of debate in the United Nations concerning Arab refugees and shortly before the current study of the Middle East began in many churches.

Elfan Rees is intimately acquainted with the Middle East and with problems concerning refugees all over the world. A Congregational minister, he is the representative in Europe of the Commission of the Churches on International Affairs and an advisor to the World Council of Churches on refugee affairs.

Sought Out Dr. Rees

I sought out Dr. Rees the morning after his arrival in Indianapolis and found him to be a friendly, approachable Welshman, for all of his wealth of knowledge and his luxuriant British mustaches. Mrs. Rees was with him, anticipating a visit with their son Tom, who had been a student since January at Purdue University in West Lafayette, Indiana.

AS WE BEGAN TO TALK IN A QUIET CORNER OF THE LOBBY OF THEIR HOTEL, I QUOTED THE SPEAKER'S COMMENT THAT "WE CANNOT SOLVE THE REFUGEE PROBLEM IN THE MIDDLE EAST UNTIL SOMETHING IS DONE ABOUT ISRAEL." THEN I ASKED DR. REES WHAT HE THOUGHT ABOUT IT.

*Mrs. J. Edward Moseley is a national director of interpretation for The United Christian Missionary Society.

"In the first place," he pointed out, "the state of Israel is a fact. We cannot turn back history."

The statement that "something should be done about Israel" implies that Israel should be dissolved or pushed into the sea. This, Dr. Rees considers to be less possible than it sounds. Instead, he feels there should be an effort to end the armistice. *That is to say, there must be a genuine peace settlement between the Arab states and Israel, with boundary adjustments on both sides and an end of the economic boycott on both sides.*

He shrugged slightly and made a vague gesture with both hands.

"Some say that if we first have peace, then the refugee problem will be solved. Others insist that we must solve the refugee problem; then there will be peace. I feel that above all, we should deal with the refugee situation as a human problem, rather than merely a political issue. To do this we need goodwill *on both sides.*

400,000 Jewish Refugees

In an article published in 1957* Dr. Rees had pointed out that there are 400,000 Jewish refugees from Arab countries of Iraq, Yemen and North Africa, most of whom have been accepted in Israel as immigrants and resettled. This, he wrote, "is another aspect of the Middle East refugee problem that is frequently ignored." Statistics are more widely known concerning some 700,000 Arab refugees who left Palestine in 1948 and now exist in camps in Jordan, the Gaza Strip, Lebanon and Syria.

Dr. Rees declared that both Israel and the Arab countries should assume responsibility for repaying refugees for lost properties.

"If Israel would take the lead in making payments to Arabs who fled from Palestine in 1948," he ventured, "then world opinion would press the Arab states for compensation which is also due the Jews who fled from intolerable conditions in Arab countries in recent years." He went on to say, "The first step in creating mutual goodwill must come from Israel. Prime Minister David Ben-Gurion has indicated that Israel will compensate the Arab refugees, but to date nothing has been done about it."

MY NEXT QUESTION BROUGHT US TO THE SECOND STEP TOWARD CREATING GOODWILL IN THE MIDDLE EAST. I ASKED, "WHETHER REPAID FOR LOSSES OR NOT, CAN THE ARAB REFUGEES EVER BE PROVIDED WITH HOMES AND JOBS?"

Dr. Rees answered that in the first place, Arabs now living in refugee camps on United Nations relief rations cannot expect to return to Israel. Most of the homes they knew in Palestine more than ten years ago no longer exist. Swamps have been drained, farm huts removed, land put under cultivation, and new homes built for thousands of Jewish refugees and immigrants who are building up the Israeli economy.

The same kind of program of land reclamation and rehabilitation of Arab refugees could take place in the Arab states of Jordan, Syria and Iraq. "It should not be difficult for Arabs to live in harmony in Arab lands," the expert on refugee problems commented.

UN Laying Plans

A close observer of the United Nations since its formation, Elfan Rees explained that the UN is laying plans now for a long range program of Arab refugee resettlement. "The UN mandate for refugee relief ends in 1960," he said. "After that I expect relief to be continued in a modified form, along with gradual lifting of the people through self-help projects."

The UN is making social studies in preparation for community development among the Arab refugees. Debate on procedures to be followed at the end of the refugee relief mandate began in the United Nations in November, 1958, the week following this interview.

KNOWING THAT THE POLITICAL SITUATION IN THE MIDDLE EAST WAS BUT ONE ASPECT OF THE TOTAL WORLD REFUGEE PROBLEM, I NEXT ASKED IF THERE IS A FORESEE-

*"Century of the Homeless Man," *International Conciliation*, No. 515, November, 1957, Carnegie Endowment for International Peace.

Jewish immigrants cultivate tomatoes near Migdal in Israel. Their homes in the background are located on the Sea of Galilee. Tillable land and work, made available in Arab countries, plus compensation for losses paid by Israel, could make possible such resettlement of many of the Arab refugees from Palestine.

—Israel Office of Information

—RNS Photo

Dr. Elfan Rees (left) talks with United Nations High Commissioner for Refugees, Dr. August Lindt. A Congregational minister, Dr. Rees is the European representative of the Commission of the Churches on International Affairs.

ABLE END TO THE PRESENCE OF UPROOTED PEOPLES IN THE WORLD.

Dr. Rees gave the sobering answer that he believes there will be refugees for many more years. "There are forty million refugees in the world today and they keep coming faster than we can solve the basic problems which make them homeless. They are not the same refugees, as some are being resettled day by day, but there are more of them, coming from different countries, made homeless for different reasons."

This January the United Nations began observing "World Refugee Year." This year will be a period in which an attempt will be made to get countries to take in more refugees and resettle them. During this year, church groups can be helpful if they study the issues behind the refugee situations and urge the United States delegation to the UN to speak out on behalf of resettlement programs.

"Refugees are the largest and most tragic group among today's needy peoples," Dr. Rees told me.

"We will not solve the refugee problem in our lifetime, but we are solving the problems of some refugees every day."

Dr. Rees then made this discerning statement: *"There is mounting evidence that charity is not the solution. These people need to be helped to lift themselves by their own bootstraps. They need a great deal of goodwill on the part of all churches and all governments."*

They Depend Upon Relief

In the meantime, while plans for resettlement and rehabilitation wait on government action, refugees must depend upon relief for their very lives. Christians have clothed half a million Arab refugees in the past ten years by sending garments through Church World Service and have helped in other ways. Taxpayers of UN member countries have fed growing numbers of refugees in camps throughout the Middle East. This costly but compassionate care must continue until refugees are helped to begin over in trades or agriculture in countries which will permit them to settle within their borders.

THESE FACTS HAD ALREADY ANSWERED MY LAST QUESTION, BUT I ASKED IT JUST THE SAME. I MENTIONED TO DR. REES THAT SOME AMERICAN CHURCH PEOPLE ARE ASKING WHETHER THEY WILL NEED TO GO ON INDEFINITELY PROVIDING MATERIAL AID TO REFUGEES.

He gave me a penetrating look as he said. "Churches should count on continuing to share what they have. Compassion is not something we can take up for a time and then lay down when we are tired of it. *Compassion,"* he said, *"is a permanent element of Christian discipleship."*

A group of Jewish immigrants from Morocco arrive in Israel. They are among 400,000 refugees from Arab countries who have been resettled by the Israeli government during the past ten years.

—Israel Office of Information

Attending an interdenominational evangelism conference in 1925 were Dr. Bader (front row, right) and W. F. Turner (front row, left), United Christian Missionary Society representative in the northwest area, with other leaders.

Evangelism Is Different Now

By JESSE M. BADER*

DURING the past forty years there has been a considerable change in the evangelistic climate. During World War I and immediately after, there was a letdown in aggressive evangelism. The tides were out. There were those in some religious circles who did not like the word *evangelism* itself and who searched for a substitute for it. But none was discovered. There was a complacency about this primary business of the church, not only among Disciples of Christ but in other communions as well.

Reasons for this attitude were many. I will mention only three.

FIRST, some evangelists and churches had over-commercialized evangelism. Revival meetings were financed largely by free-will offerings. The dollar sign became too prominent.

SECOND, some pastors and evangelists used high-pressure methods in revival meetings.

And THIRD, an unusual stress and primary emphasis was put on the application of the gospel to the social problems of our day.

Brought Back to Center

All these, along with some other things, tended to push evangelism to the edges. *It was not until the early twenties that evangelism was brought back by our churches to the center of their life and work.*

Across these past four decades Disciple churches have made a commendable gain in membership. In 1918 the membership for the United States and Canada was 1,201,990. In 1957 the membership for these two countries was 1,951,820. This is a gain of 749,830. We can be quite sure that this net gain would have been much larger if the gathering of membership statistics had been done as carefully and accurately in 1918 as it has been done in recent years.

Forty years ago very little was made of the pre-Easter season as a time for a special emphasis on evangelism. Now for several years, most Disciple congregations have been using this season of the year for evangelism. Special attention is given to decision services in the church school. Pastor's classes are conducted for six or eight weeks for junior and intermediate boys and girls in order to prepare them for church membership. Holy Week services are observed by scores of congregations. Disciples have learned how to use the pre-Easter season for evangelism.

About forty years ago a new method came into the evangelistic program. It was called "Visitation Evangelism."

In the early twenties The United Christian Missionary Society, through its secretary of evangelism, developed and promoted this new method which called for the selection, training and using of the laymen in winning others to Christ and the church. This method was not to be a substitute for but a supplement to evangelistic meetings.

Following World War I, it became increasingly difficult to get those who were not members of the church to come to church to hear the gospel. This change in attitude on the part of those outside the fellowship of the churches was largely because of changed conditions of living. Hard-surfaced roads, automobiles, motion pictures, theaters, clubs, lodges, radio and television sets multiplied.

What did the churches do to meet this new situation? They said in effect, "If the unchurched will not come to us to hear the gospel, we will go out to them." They did just that. Men and women were sent out two-by-two to win their neighbors and friends. The churches are using this method increasingly today.

Another change that has come about in evangelism is the smaller number of full-time evangelists and singers in comparison to the number we had forty years ago.

Revival meetings used to be four to eight weeks in length. Today a number are held but mostly by pastors, and their meetings are usually only one or two weeks in length. One of the reasons for this decline in the number of full-time evangelists is that it has been found to be just as difficult to get the unchurched to attend a revival meeting as it is to get them to go to the regular Sunday church services.

Another factor in our evangelism today that was not present forty years ago is the available and carefully prepared evangelistic literature for all the churches.

*Dr. Bader is the general secretary of the World Convention of Churches of Christ (Disciples). A pastor for twelve years, Dr. Bader served as secretary of evangelism for The United Christian Missionary Society for twelve years and then as executive secretary of evangelism of the Federal and National Councils of Churches for twenty-three years.

Prior to 1920 there were no united brotherhood plans, programs and goals for evangelism worked out by our leaders on the national level. It is very different now. From year to year since 1920 the United Society, through its secretary of evangelism and his associates, has rendered an invaluable service in preparing evangelistic literature.

When I was a pastor (1908-1920) I could have done much better evangelistic work if I had had such splendid materials as are available today to all Disciple pastors. The present national director of evangelism, David McNelly, and the department of church development and evangelism of the United Society are making a really great contribution to the communion's evangelistic life and progress through well-thought-out and attractively printed materials.

The packet of materials for the 1959 pre-Easter season is entitled "Frontiers of Faith." This packet is mailed to all of the brotherhood's pastors without cost to them. Each packet contains detailed plans, leaflets for preachers, samples of available cards and tracts, and evangelistic sermon materials. Disciple preachers are most fortunate to have such excellent helps put into their hands.

It should be noted also that through the committee

Forty Years Have Seen Many Changes In Methods and Attitudes as the Church Strives to Preach the Eternal Truth of The Gospel to a Swiftly Changing World

on evangelism of the Home and State Missions Planning Council, the evangelistic plans and programs on the local, state and national levels are coordinated. We have learned how to evangelize together in unity.

Forty years ago only a very few of our Bible colleges taught courses on evangelism or included it for consideration in other courses.

It is different now and has been for a number of years. At present most of our seminaries teach ministerial students about the evangelistic message and help them see effective methods and ways of organizing a local congregation for evangelism. This is a big step forward, for if young ministers are not trained to be pastor-evangelists and do not know how to use their congregations as a force in evangelism, then nothing much will happen in winning others to Christ.

The place in evangelism at which the brotherhood of Disciples has not done so well is in the organization of new congregations during the past forty years.

It is rather difficult to understand the seeming complacency in this important part of the evangelistic task. With new suburbs springing up all over the map; with the rapid increase in population in both Canada and the United States; and with the resources at our command, the record of Disciples should have been much better in the planting of new churches.

In the early days of the Restoration Movement there was a concern and even a passion on the part of the fathers in the faith for the organization of new congregations. In many places Disciples have lost something they had.

The brotherhood's record for 1957 was the organization of only forty-one new congregations as reported by the state secretaries. Many of the present leaders have seen this failure on the part of Disciples to do their full share in the churching of new communities. Therefore, beginning in 1960 and continuing for ten years, Disciples will attempt to do more in the organization of new congregations and the building of new church buildings. This needed emphasis is to be made during the "Decade of Decision."

What about the next forty years which will take us up to 1999?

Population Will Increase

For one thing, the population of the United States is expected to increase from 174 million to 338 million. This is nearly doubling the population. What about Canada? It is growing just as rapidly as the United States.

What does this mean in both countries for evangelism during the next four decades?

Among other things it means long-range planning, more Sunday schools, more and better teachers and preachers, more seminary facilities, many more congregations, more church buildings, a more faithful stewardship, more Bibles, and more unity. *Today* we must think of tomorrow and the day after tomorrow.

Over the past forty years many changes in evangelism have taken place. More changes and adjustments will need to be made in the tomorrows. Our gospel does not change, but the methods by which it is communicated will need to be changed from time to time in order to meet the needs and problems of a changing world.

Visitation evangelism first began to be developed in the early twenties as a supplement to evangelistic meetings. Here a visitor from the church talks with a new family in the community and invites them to choose a church home.

—RNS Photo

—WCC Photo

A refugee rehabilitation program has helped this man to learn a trade.

God's Mercy In Our Hands

By AUDREY CALHOUN*

DISCIPLES of Christ might try a profitable experiment as they get ready for their annual observance of the Week of Compassion, February 15-22. They might visualize a television screen and let their imaginations color the pictures that appear there.

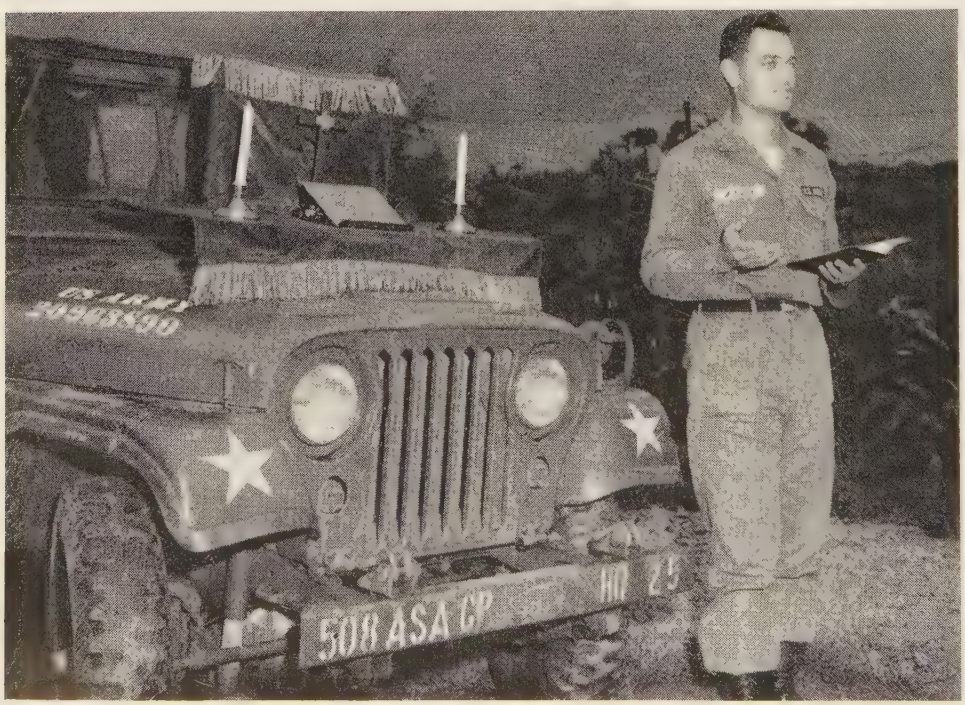
Here are some words which can form a few of the scenes for this "television program" . . . provide an on-the-spot coverage . . . and help Christians as they try to understand the world-wide effects of the Week of Compassion offering.

SEE THE LONG LINE of hungry and tattered people, mostly children. They have pails, large enamel cups, old tea pots, and even wash basins. They wait patiently and passively until the mixing of the dry milk powder with water is finished and the reconstituted milk is ready. . . . An empty stomach and an empty container are the only requirements of those who come to one of the seven milk bars operated by Church World Service in Hong Kong. One hundred dollars will send enough milk overseas to give a cupful to more than 700,000 persons.

THE SCENE ON OUR TV screen shifts now to the Middle East. See the mud huts, tent cities and other substandard housing in which more than 900,000 Arab refugees exist in Jordan, Syria, Gaza, Lebanon and Egypt. In addition to these "official" refugees there are more than 200,000 "economic" refugees who receive no UN help. And there are thousands of Arab refugees under the age of ten who were born in refugee camps and have spent their entire lives there.... The churches have for a decade provided these refugees with nearly all the clothing which they possess; have distributed valuable supplemental food supplies; have assisted in the rehabilitation of men and women; and have been the primary agency through which hope has been brought to them. Ten dollars will distribute four pounds of flour per month for six months to one hundred tuberculosis victims.

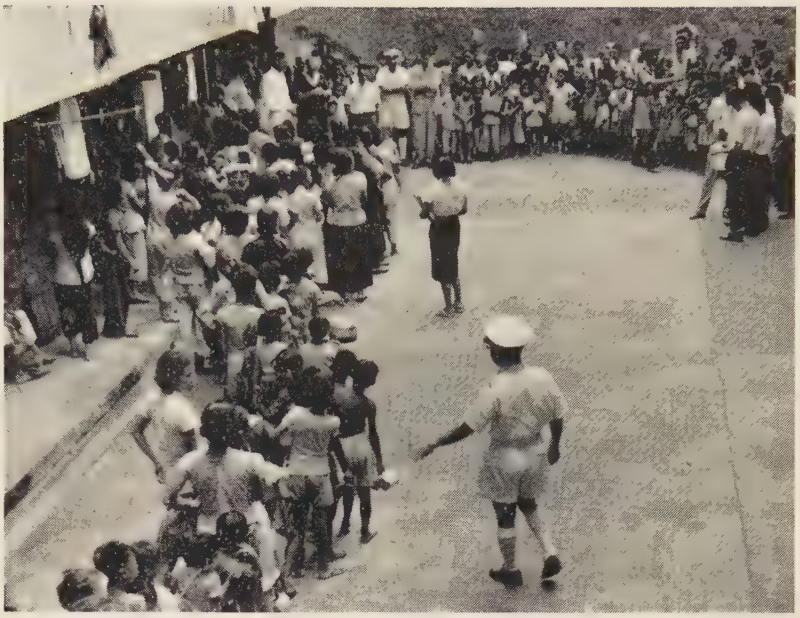
LOOK IN NOW for a moment in a Navy man's home in

*Mrs. Jay R. Calhoun is materials editor for the Week of Compassion.



Disciple chaplain C. H. McCloy conducts services in the field, using a Jeep for a worship center.
—U. S. Army Photograph

Glimpses of Urgent Needs of Refugees, Disaster Victims and Service Families Portray Some Of the Causes in the '59 Week Of Compassion Program, Which Is Being Observed by Disciples February 15 to 22



—CWS Photo

Many receive a daily half-pint of milk at a CWS station in Hong Kong.

Georgia. He is on his first sea duty and is in Japanese waters. His wife, an expectant mother, becomes ill and is confined to her bed. There are two small children under six years of age. The rent is due but there is no money because of a delay in the allotment check.

This young wife needs someone to help her. . . . The church can let her know that it cares, and it can help her over the immediate crisis. That is, it can if there is a strong church in the community with a program for the servicemen and their families. Through the Committee on Military and Veterans Services, the Week of Compassion gifts help support such a church. Sometimes a minister's salary support at fifty dollars a month is needed. In other cases a capital grant toward the purchase of a site or an adequate building is necessary, and the amount may be $3,000.

From This Hillside in Greece one can look out over the valley below and see the scars of earthquakes, typhoons and snowstorms which have plagued this country. That was a church over there. See the cross which has fallen from the portico? This wrecked church should be repaired immediately in order to prevent further damage. The villagers are very poor and cannot meet repair or building expenses, but they do gladly offer their labor. Through the division of interchurch aid of the World Council of Churches, $335 from the Week of Compassion offering can restore this church building to usefulness.

This On-the-Spot TV program is not over. There are pictures from every continent and the stories are as varied as the needs of man. But these sketches do give the church member a glimpse into the total program of the 1959 Week of Compassion—a program which this year is seeking a total of $550,000 from Christian Churches.

As is indicated in these word sketches and photos, the main areas into which Week of Compassion funds go are refugee work, rehabilitation and self-help, disaster relief, food distribution, and military chaplaincy concerns.

The theme of the Week of Compassion this year is "God's Mercy in Our Hands!" In past years Disciples have taken the meaning of this theme seriously, and they have responded generously. Words of sincere thanks have come from many parts of the world.

This father and daughter in Iraq come to receive penicillin for a skin disease. Such programs are aided by Disciples.

—CWS Photo

WORLD CALL

Do Parents Really Care?

By RICHARD E. LENTZ*

"Parents in our church won't respond to anything. We have tried letters, telephone calls and personal visits, but parents simply will not come out to meetings!"

ONE person recently voiced this complaint, but dozens of other church leaders have made similar comments about the lack of concern shown by parents when it comes to their children's church school education and their general religious growth.

Some of these comments are far from complimentary to the men and women who are the fathers and mothers of the children in the church educational groups. One worker put it, "Parents will not respond; they are not interested!" Is this true?

Letters, telephone calls and personal visits are methods or means of getting the parents out to meetings at the church or at least of arousing interest in their children's religious development. They give no clue to the motivation attempted nor to the appeal made to the parents. Sometimes well-meaning church leaders scold parents, telling them that they are not doing what they should. Parents know that already. Any parent will admit partial failure.

The church's ministry to parents, if it would hold their attention, must offer reassurance and promise of success.

Church programs touch the home at many points and in various ways. Not all phases of church life involve parents. The Christian education program, however, cannot achieve even moderate success without close cooperation between parents and church school teachers and leaders.

Parents control regularity of church school attendance. They supervise home preparation of pupils for church experiences. The daily life of the home is the soil in which religious teaching must find nourishment if it is to thrive. As homemakers, parents determine to a large extent the final outcome of Christian education.

The response needed from parents in Christian education is more than attendance at church meetings, although such attendance is involved. It is nothing less than full partnership with the church in the religious nurture of children and young people for whose Christian rearing both home and church have God-given responsibility. This joint responsibility is one of the most important on earth.

Parents are involved in Christian education from the beginning. They cannot remain aloof from it even if they would. In church-sponsored Christian education, parent participation has several beneficial results.

Confidence Increases

Parents themselves come to understand how religious faith is shared in the day-by-day relationship at home. In exchanging experiences with other parents in the church, they increase their confidence in their own ability to guide the spiritual growth of their children. With greater competence comes additional satisfaction.

Parents learn the deeper meaning of their own Christian faith. Many conscientious fathers and mothers are timid about discussing religious beliefs or experiences with their children because they themselves are not certain what they believe. Church-sponsored Christian education includes adult learners, too, so parents have the opportunity to join with others in developing ever deeper foundations for their own Christian experience.

When parents cooperate fully in Christian education, their counsel becomes available to church school teachers and leaders. Several aspects of the church's educational program will be developed on paper only, without parents' information concerning individual children or home situations. Honest reaction of parents makes it possible for church school teachers to determine the progress of pupils and the effectiveness of teaching. Special help as needed can be given each child or young person.

The greatest of all benefits resulting from parent-church school cooperation is the working together of home and church influence upon children to give consistent, steady guidance in Christian development. Only through this cooperation can Christian education in both home and church become one harmonious program.

*Dr. Lentz is national director of Christian family life in the department of religious education of The United Christian Missionary Society.

The pastor greets a family after Sunday morning worship. —RNS Photo

A Frontier Unclaimed

By RAY W. WALLACE*

A FRONTIER is associated in most of our minds with certain ready images. We connect it with prairie schooners and river boats, Daniel Boone, Davy Crockett, Indian Territory, the wild and golden west. We think of it as a wilderness, uncharted, unclaimed, within whose rich and luxurious land, and under whose untilled soil, lie vast untapped resources and wealth. To some this presents a threat because it is unknown and untraveled, but to others it exists as a mystery to be plunged into and exploited for good or gold or God!

One hundred and fifty years ago this continent west of the Alleghenies was a large untenanted area. The wealth of oil and minerals was yet unknown. It presented visible evidences of tremendous forests, virgin soil, wide accommodating rivers, ample supplies of game and forage. Into this a youthful, vigorous nation plunged with the heady aspiration of greed and courage *and* devotion—for the church plunged with the people.

Thus now in the year 1959, we who call ourselves Christian Churches (Disciples of Christ) can remember that from a springboard in western Pennsylvania and central Kentucky we evangelized along the growing edge of a steady migration, so that today the largest numerical strength of our people is still in the great heart-land of America—in what then was the Western Frontier.

Real Frontier Still Exists

Now that physical frontier is gone. There is no longer an unknown, unclaimed land mass ahead of us. But we should see that the real wilderness confronting the church still exists. That was the *basic* frontier our fathers confronted and with which they dealt with considerable skill—the unclaimed frontier of the human heart.

Was it not this that took them westward? It is obvious that these skillful, insistent evangelists of the word of God were not bent on growing rich. Someone has told of an advertisement which appeared in a religious journal along about this time so many years ago. It said, "We offer you: no salary; no recompense; no holidays; no pension. But: much hard work; a poor dwelling, few consolations; many disappointments; frequent sickness; a violent or lonely death; an unknown grave." It was not the promise or hope of wealth, the desire for fortune, the thrill of prospecting that put them on wagon wheels and on horseback. It was, instead, an urgent belief in the need of man for God—this impelled them! They were intent on conquering the mind and heart of man for the Saviour.

This means, then, that there is yet a frontier all around us. For wherever there is a man or woman or child, *there* is a frontier waiting to be claimed for the Lord of life.

Sometimes, to be sure, it is a wilderness that we confront, for what lies behind the facade, the veneer that we see, is an unyielding mystery. Blaise Pascal, in commenting once on the contradiction which man is, remarked, "What a chimera is man, what a novelty, what a monster, what a contradiction, what a prodigy. Judge of all things, imbecile worm of the earth, depository of truth and sink of uncertainty and error, the pride and refuse of the universe."

And if his case seems to be overstated, it was at least a little more hopeful than this description by John Newton: "The scripture teaches," he wrote, "that the soil of human nature, though many spots are certainly better weeded, planted, and manured than others, is everywhere the same, universally bad; so bad that it cannot be worse, and of itself is only capable of producing noxious weeds and nourishing venomous creatures."

Man Himself Is a Wilderness

Although we may reject both of these estimates as unnecessarily extreme, the fact remains that however we may choose to study him, man *is* within himself a wilderness, which if neglected and uncultivated becomes cluttered with ugly weeds—some of them poisonous and destructive, and all of them reducing his effectiveness for spiritual growth and salvation.

It is that frontier which the gospel of Christ boldly claims for God: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

But if this frontier is a wilderness, it is one in which there is tremendous promise. For when the word of God comes with light and truth and reconciliation, there is a cleansing of motives, a chastening and forgiveness of sins, a renewal of life, and the forsaken, unlovely wilderness becomes a promising home of God.

In this connection, remember that same John Newton again, who wrote so convincingly of the tragedy of the human predicament of sin. He said about himself, "I was a wild thing on the coast of Africa, but the Lord caught me, and tamed me; and now people come to see me like the lions in the tower. Doubt if the Lord can convert the heathen? Look at me!" So—God does transform "by the renewing of our minds."

And what we must detect and persuade our fellow Christians to observe is the

"There is yet a frontier all around us. For wherever there is a man or woman or child, there is a frontier waiting to be claimed for the Lord of life."

*Mr. Wallace is pastor of University Park Christian Church, Indianapolis, Indiana.

vast extent of that unclaimed frontier all around us.

Look at urban America! There the frontier of human personality is more compactly concentrated than it has ever been previously. Cities have grown with prodigious, almost unbelievable expansive explosions, and the face of humanity is being crowded ever more closely together. Where is the opportunity for witness for Christ more urgent and important, as well as increasingly more difficult and complex?

This fact alone gives compulsion to the necessity of a total Disciple program for the establishment of new congregations. In fidelity to God it is necessary for us to plan intelligently for the future and begin now to prepare for church centers in those fields which will one day be places of vast opportunity.

But it is just as necessary for us to enter the frontiers which are presently and immediately around us, as we witness to individuals and families in the name of Christ—wherever we are, with whatever resources we have, in the spirit of the Lord—evangelizing in his name.

Spoke of Spiritual Need

An intense, devoted personal worker once approached a richly dressed woman in a Boston hotel lobby and talked to her of her need for Christ, and when he left there were tears in her eyes. When her husband returned, he asked her what had upset her. She told him of the strange man who had been speaking about her spiritual need.

"Why didn't you tell him to mind his own business?" he asked.

She answered, "If you had been here you would have thought it was his business."

Is not this the passionate urgency which must capture the imagination and soul of Christians? Let us remember the heart-felt pronouncement of the World Council of Churches at Amsterdam:

"It seems intolerable that *any* human being should live out his life without having a chance to hear and receive the gospel."

For if we are to claim effectively the frontier of the human heart for Christ, there must be a deep, singular motivation compelling us to go alone, or two by two, or with fireside evangelism and through preaching—but, *however,* to go and possess that frontier for God!

OUR population has more than doubled in only fifty years. Every day 11,000 babies are born in America. That means a third of a million crying needs every month—four million every year!

And the new families! Every minute three more brides begin their careers as wives. . . . A million and a half more families annually.

We're growing at *both* ends of the population! Our people are living longer than ever before.

By 1960, Americans over sixty-five will number more than sixteen million.

—Your Great Future in a Growing America

ALMOST one hundred refugee camps still exist in Germany, Greece, Italy and Austria. In West Germany, despite a very vigorous and effective resettlement program, there are more than 400,000 refugees in camps; in Austria, 75,000. In other parts of the world the situation is much worse. In the Near East, for example, there are almost a million Arab refugees.

Many of us have assumed after the newspaper headlines on the Hungarian situation subsided that the "refugee fever" was broken and that "the patient was on the mend." Actually the refugee problem is at the present a chronic one. Much as we hate to admit it, there is every possibility that it may continue with us for several generations.

Refugees from Communist-held territories, for example, continue to pour through the Berlin escape hatch into West Germany at the rate of about 400,000 a year. This means that if West Germany could empty all her refugee camps in the coming year, as indeed she may, she would still have the same number of refugees in camps as at the beginning.

Jules Whitcover, reporting on the problem in the *Interpreter Releases,* summarizes it thus: When all is said and done, the bitter truth about international action in the refugee field is this: there is neither the will nor the determination among nations to deal with the problem on the scope that it realistically demands. Short cuts, halfway measures, callous self-interest, wishful thinking all are substituted for the one thing that is desperately needed—a long-term, perhaps permanent, pooling of money, hospitality and unfettered humanitarianism in its truest sense.

NOT to be confused with Harry A. Golden's facetious "plan for vertical integration" of Negro and white school children* is another form of "vertical integration" about which farmers are much concerned today. Simply stated, it is a mass production, distribution and selling procedure for certain farm products such as chickens. Under such a plan large companies loan the money for equipment and stock to the farmers, provide special information regarding feeding procedures, sell the feed itself, buy the chickens when they are ready for the market, process them and sell them.

To some extent, canning companies have been involved in such vertical integration of production, marketing and selling procedures for years. Now the practice is moving into other fields such as the production of eggs or fryers, pork and soon, apparently, beef. There are some obvious immediate advantages to farmers—a more stable market, expert information regarding growing procedures and increased credit. There are also some real questions, one of which is the loss of personal freedom on the part of farmers. It would appear, however, that this sort of vertical integration is on its way. One wonders if farmers might not be wise to use vertical integration for themselves—organizing cooperatively to market their own products.

*Harry A. Golden, editor of the *Carolina Israelite,* has humorously suggested that since white people don't mind standing in the same room with Negroes and only get upset when they sit down together, we might well solve the school integration crisis by taking all the chairs out of the school rooms and having the students stand up as they go to school together.

—RNS Photo

"Any person who represents the church in any capacity creates an impression for better or for worse toward the church." **Above, a pastor talks with a visitor in his study.**

Your Church—

Does It Make a Good Impression?

By SAMUEL F. PUGH*

MORE and more congregations are realizing the importance of good appearance as well as program. Leaders agree that every building, project, sermon, bulletin, letter, or voice creates an impression for or against the church. A negative first impression makes every successive approach to a person difficult.

Many evangelistic failures could just as well have been successes if a congregation had realized the importance of creating favorable impressions.

Public relations for the mere purpose of establishing a record of new members received, or dollars collected, or sanctuaries filled is poor incentive indeed. But public relations to invite people to discover the Christ, find new joy in giving, know the satisfactions of public worship—these are worthy reasons for making our religion and our premises as attractive as we possibly can.

Church property speaks to all who pass by. It says, "The people who worship here are proud of their church home. They want everyone to know that it is a house of God." Inviting and beautiful! A thoughtful leader wants the church lawn and buildings to express *their own* invitation, so all of the buildings are attractively designed, all are in good repair, and all are painted.

Inside, every room and appointment expresses with immaculate orderliness that this is truly a meeting place for God and man. Everything has been clean since Monday.

What different impressions are made by those who answer the telephone! The telephone company trains its young ladies to be courteous but persuasive. No sharp remark, sarcasm or tone of indifference is tolerated. If the telephone company requires a pleasant voice and courteous manner, how much more do people expect such a voice and manner from anyone who answers the church telephone!

Any person who represents the church in any capacity creates an impression "for better or for worse" toward the church. An indifferent caretaker, a noisy usher, an irreverent choir member, an unprepared teacher, a secretary who loses a name from the roll, a minister who passes members without seeing them—all these hurt a church in the eyes of potential members.

Let us agree that the public—as individuals or as groups—is easily offended. Sometimes it seems as if people are looking for our weaknesses with a magnifying glass and a search warrant. But is that not *even more* reason to be at our best at all times?

Grapevine Will Tell

We do not want to have cluttered classrooms, unkept washrooms or fire-hazard storerooms—no matter who sees them. But we may be sure that if they are not presentable the public will know. Whatever our weakness, the grapevine will tell our story everywhere.

One place where the church makes an immediate impression on its guests is at the morning hour of worship. Reverence and jovial introduction do not go together, but neither do frigid indifference and evangelistic results. There are many quiet and subtle ways to say, "Good morning. We are glad to have you." A smile, a nod or a whispered "Good morning" are quite in order as a guest is greeted in the narthex. A handshake can be cordial or cold. A smile can be genuine or mechanical. A nod can inspire friendliness or engender resentment.

Whether a church knows it or not, it has a reputation among the townspeople. When a new resident asks a non-church member about the various congregations in the city, the answer he gets is an accumulation of impressions made by many people on many occasions.

Printed matter that goes out from the church office carries far more "information" than the actual an-

> ***"A congregation should be so concerned with the needs of the people around it that it always does the right thing because love . . . and friendliness are a part of its very being."***

*Mr. Pugh is national director of church development for The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

nouncement of some important church event. Even more important is what it tells *in addition*. Whether that church's work is neat or cluttered, accurate or inaccurate, is revealed at a glance.

A congregation's relationship with the various civic bodies soon creates its own radar communication system. A bank learns whether a church's credit is good; a newspaper editor knows which pastor will have his Sunday notice in on time—and which will have none at all; a radio or television program director remembers which church has prepared its program and which has not; the local council of churches can name the congregations that support its program—and those that only pretend to.

Leaves Its Tracks

A church leaves its tracks wherever it goes and soon the populace learns to identify the tracks.

What about the church's reputation with the people in its neighborhood?

Think of the thoughtless things church members sometimes do! It is little wonder that families next door or across the street complain. When members block a neighbor's driveway week after week . . . when young people's parties break up at midnight . . . when an all-day trip to the mountains or lakes begins at 6 A.M. in front of the church . . . when volley balls break flowers and baseballs break the windows . . . when junior boys strip a grapevine or peach tree. . . . Need one go further?

It is more than public relations. It is an application (or lack of it) of the gospel of Jesus Christ. Poor public relations is but a symptom of a malady that goes much deeper. And too many churches have the symptoms.

An excellent book, *Publicity Goes to Church,* by William E. Leidt (Seabury Press), has just come from the press. It and "Speak Out for Your Church," by Louise Moseley (Christian Board of Publication), will give a church many helpful suggestions for improving public relations. But before there is a change of procedure there must be a change of heart, a concern for people, and a new interpretation of the *mission* of the church.

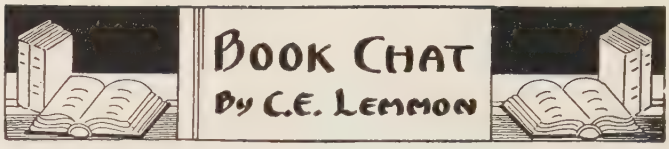
Concerned with Needs

When does a church puts its "best foot forward"? It never does. Rather, a congregation should be so concerned with the needs of the people around it that it *always* does the right thing because love, integrity, dependability, consideration and friendliness are a part of its very being.

How can a church go about the matter of improving the various impressions it makes?

For one thing it can organize a property department or committee whose job it will be to see that "house and grounds" are attractive, clean and in repair.

Many churches have public relations committees to care for publicity and to evaluate and improve all contacts with the public. Even the smallest congregation can have the members share in grading the effectiveness of every phase of the church life. Each class and fellowship group may take a project and carry it through to completion until everything (including the people) has been transformed.



IF one assumes that many church people lack knowledge of church history, the little book of Winthrop S. Hudson on *The Story of the Christian Church* will serve as a useful introduction. In a hundred pages of ten short chapters, the author gives a readable review of church history. The book is obviously intended as a text to be used in local churches. It is well illustrated with interesting pen drawings.

THE study of comparative religions was, until recently, a theme reserved for the scholars. The average Christian was not much interested. But in our day even the youth of our church schools like to discuss the various religions of the world. At about the time this popular interest developed, Charles S. Braden wrote his excellent work, *The World's Religions,* designed to meet this new demand. It proved to be a popular and helpful work. The recent revision was occasioned by some travels the author had taken and his desire to write with more information about Japanese religions. Fortunately, this important work is in paper editions, which makes it available to more readers.

HARRIET Harmon Dexter's interesting book, *What's Right with Race Relations,* might well be called an "episodic" history of the race conflict in America. This moderate sized book is loaded with episodes of racial issues in education, labor, transportation, voting, housing, the courts, and churches. We cannot see how this book can fail to be an indispensable reference work for students of the problem. The author has skillfully woven the episodes into a continuous narrative and an analytical exposition of the problems of racial relationships. She endeavors, as the title would suggest, to affirm the progress made in this vexing issue. She only partially succeeds in this for the story is actually so sordid as to make the progress seem very partial and much delayed.

FOR the most part, Christian people, regardless of their practices, will admit that segregation is wrong. But there are those who would justify it and use the Scriptures and "the chosen people" theories of the Old Testament to support their argument. Everett Tilson has written on the subject, *Segregation and the Bible,* in which he examines the texts, episodes and passages often used to support a biblical view of segregation and refutes the interpretation made by segregationists. Also the book has chapters on the general and inclusive spirit of Christian love, the concept of God, and the idea of Christian salvation. This is not a great book, for it is rather choppy and "text-bookish," but its basic contentions are hard to refute.

PARTICULARLY appropriate for the Lenten season are two little books. The first is another issue of the *Know Your Faith* series. It is *I Believe in Immortality,* by John Sutherland Bonnell. Dr. Bonnell is a famous New York pastor and writer. He has assembled the conventional arguments for immortality and backed his work with copious references. While not exhaustive in any sense, it is a profitable book and will prove helpful to people seeking confidence in this item of our

(Continued on page 43)

From Seed To Harvest In Paraguay

By RALPH Q. ADAMS*

AFTER making a survey of the towns along the Asunción to Villarrica highway in October and November, 1946, I made my report to the Disciples of Christ Paraguay Mission. The Mission decided to pick the city of Coronel Oviedo as the base for its new advance in the field of rural evangelism.

Coronel Oviedo is a strategic city from which to make evangelistic advances in almost all directions. It is the capital of the department of Caaguazu. Located eighty-three miles due east of Asunción, it is the center of a rich farming, grazing and lumbering area of Paraguay. Its geographical location makes it a hub of roads and projected roads in four directions.

With our three-year-old daughter, Virginia, we moved to Coronel Oviedo on December 31, 1946. That night was one to be long remembered. We were awakened at midnight by pistol and rifle shots, exploding firecrackers, ringing bells and screeching whistles. It was not a revolution as we supposed but a welcoming of the New Year. In a sense it was also a welcoming of the beginning of a new work by Disciples in Paraguay.

Three Attended Service

The first Sunday began with a Sunday school and worship service with the three members of the Adams family present.

Our first house in Coronel Oviedo was a small three-room structure. However, six weeks after our arrival we rented a larger house. Here classes in English were begun for children between the ages of eight and twelve. When the public school opened in March, my wife, Annamae, began the first kindergarten in Coronel Oviedo with six children present. One of the six was Virginia. I was asked to teach English in the Commercial School which met in the evening.

These activities continued until the pressure of the 1947 revolution made it necessary to suspend all activities of this nature. There were so many rumors that bandits were about to raid the town that parents finally stopped sending their children even to the public schools. (*And* not one bandit was seen.)

April, 1947, was a good month for Coronel Oviedo as Disciple missionaries Malcolm and Laura Mae Norment were appointed to work there. A house was rented and the first weeks were spent getting it into livable condition. At this time the first contact was made for the new church.

One day Mr. Norment and I were going to the post office. A Paraguayan called us over to his fence and asked,

"Is it true that you men are Evangelicals (Protestants)?"

"We are."

"I have heard the gospel a good many years and would like to study more. I want to be an Evangelical."

That was Don Santiago Armoa, who a year later was

*Mr. Adams is a missionary in Paraguay with The United Christian Missionary Society. He is stationed at Coronel Oviedo, pronounced Core-oh-NELL Oh-vee-AY-doe.

R. Q. Adams, right, missionary in Paraguay with The United Christian Missionary Society, leads a worship service at the church in Coronel Oviedo. Mr. Adams reports that the church has had a steady growth since the first baptism in 1948. The Sunday school, starting with three, has reached a record attendance of 99 persons.

—Photo by Weesner

to become the first baptized member of the church in that area.

In September, 1947, the work in Coronel Oviedo took another forward step when Disciple missionaries Allin and Betty Sharp arrived on the field after a year's language study.

Under the leadership of Mr. and Mrs. Norment, a vacant tobacco barn and warehouse was rented, repaired and occupied as a social center to be known as "La Casa de La Amistad" (Friendship House). Along with the barn were three smaller buildings and almost a block of land.

One of the buildings became the church and public library. A game room was also equipped. One building was converted to offices and a storeroom. The third became a carpenter shop. The barn became a community center, and the land became a playground for the youngsters of the neighborhood.

One morning a man of the neighborhood brought a woman to talk with Mr. Norment in his office. The woman said that she was an Evangelical. She did have some knowledge of the Bible. After she had gone, the man who had brought her returned stating that he knew many people who were interested in the Evangelical religion.

"How Much a Head?"

"Would you be glad to know them?" he asked. "How much a head will you pay me for bringing them in?"

Things like this dampen the spirits of the most fervent.

Mrs. Norment began a kindergarten as soon as the barn was ready for a class. This was the second to be held in Coronel Oviedo, the first in Friendship House. At the same time, Mrs. Sharp began a kindergarten for the children in her neighborhood.

In speaking of the work of the kindergarten in Friendship House, teachers of the public school have said that they could always tell when a first grader had been to Friendship House. From the moment he entered the classroom he was ready for study.

In August, 1948, the first demonstration was held by leaders of the official Roman Catholic Church protesting the arrival of the Protestants. An alumnus of Colegio Internacional, Disciple school in Asunción, went to the missionaries advising them to seek protection from local police authorities. This protection was granted.

It is interesting to look back to the demonstration and at the same time talk to members of the congregation about it. Nine of the present church membership were demonstrators against "those Protestants." Four of this group took part because they were able to obtain free rum. Two of the 1948 demonstrators, Lauro and Evangelista Barreto, now have charge of the new Disciple work at Villa Aurelia in Asunción.

Knocked at Norments' Door

A few nights after the demonstration, two poncho-draped men knocked at the Norments' door. They wanted to come in and talk. After some hesitation Mr. Norment let them in. They talked about the Christ. The younger man said that the demonstration was a good thing because until then they had not known that there were Evangelicals in the area.

The social center program has developed over the years. In 1950 a block of land was obtained from the municipal government. Construction was begun on a building for a social center, and plans were made for two missionary residences.

The cornerstone of Friendship House was laid in 1951. At the dedication of the building in 1953, the ambassador of the United States to Paraguay and the provisional governor of the department of Caaguazu were the speakers. Allin Sharp was named director of the center and its programs.

The social program makes much recreation equipment available to folk of the neighborhood and town. There are also a lending library, the kindergarten and some English classes. At times one of the missionaries has taught the students of the high school and of the Business and Commercial School.

Steady Growth Since 1948

The church in Coronel Oviedo has had a steady growth since the first baptism in 1948. No year has passed without some person confessing his faith in the Lord Jesus. The Sunday school, starting with three, has reached a record attendance of 99. The congregation is building its own church, though slowly. Paraguayan nationals take an active part in the leadership of the Sunday school and church life. Two of the preaching points are an outgrowth of the work done by members of the congregation.

In 1954, after one year of language study, Dean and Grace Rogers joined the staff at Coronel Oviedo. Mr. and Mrs. Rogers now have charge of the social center and share in the program of evangelistic extension.

With Disciple missionary Byron Spice, who was serving in Asunción, Mr. Rogers made the study and laid the ground work for the opening of the program in Caaguazu, which is growing slowly but surely.

Besides Coronel Oviedo and Caaguazu, three other preaching points are being developed by the church and the missionary staff. They are, in the order of their beginning, R. I. Tres Corales (formerly Tacuacora), Tujupucu and Pastoreo.

Through the strong social center program, the church in rural Paraguay is growing.

The Only Explanation

NOT long ago a Paraguayan public accountant approached one of his friends—a missionary on the staff of the Disciples of Christ center at Coronel Oviedo.

"Is Gregorio Martinez a member of your congregation?" the accountant asked.

"Yes, he is," the missionary replied.

"That is what I thought. I have not seen him drunk for a long time. I do not see him gambling any more. When he greets me in the street he does not use the vile language that he used to use. Rather, he greets all people with respect. The only way to explain it is that he has become an Evangelical (Protestant)."

—World Call Photos

Left to right above are Mr. Reeve, Mr. Stuart and Dr. Austin.

14. They work for you . . .

Financing Tasks Of the Disciples

By J. EDWARD MOSELEY

EDITORIAL NOTE: *This is the last of a series of articles which began with the issue of September, 1957, to present the purposes, organizational structures and services of the major agencies of Disciples of Christ. The programs of the boards, serving Christian Churches of the United States, Canada and other countries, have been described through the work of the administrative personnel.*

THE chief agency of Disciples of Christ concerned with fund-raising services and stewardship education is Unified Promotion, of Indianapolis. It is the means through which seven national boards, eleven educational institutions, and all of the thirty-nine state and area organizations plan and otherwise labor together to undergird the brotherhood tasks which the churches have created and now support.

Since 1935, when Unified Promotion began operation, its purposes have been

- to inspire Disciples regarding the total Christian enterprise;
- to mobilize the total strength of Disciples to proclaim the gospel to the whole world;
- to eliminate the fact and spirit of competition in the agencies' promotional approach to the churches;
- to avoid overlapping of effort by correlating facilities and personnel of the agencies;
- to serve local churches through a program of stewardship education, and through the provision of stewardship plans and materials; and
- to assist local churches through plans and materials for the enlistment of every member for the support of current expense and world outreach budgets.

Unified Promotion emerged as the Disciples' voluntary answer to the great number of emotional appeals with the inevitable competition for the same outreach dollar through "impulse" giving. In Unified Promotion, as in all of the organized structure of the Disciples, the congregation remains the basic authority for the brotherhood.

Incorporated under the laws of Indiana, Unified Promotion's legal organization consists of members nominated by member agencies and the International Convention of Christian Churches (Disciples of Christ). Unified Promotion's services are supervised by a board of thirty-three directors representing agencies and individual churches. It meets three times annually. A central committee of seven board members with power to act for the board meets monthly.

Every two years a board of review is convened to study the work for the period and to plan for the next two years. This group consists of the cooperating agencies' staffs plus ten ministers and twenty lay men and women.

SPENCER PETER AUSTIN, executive secretary of Unified Promotion, administers this agency's work from offices on the third floor of the original wing of Missions Building. This involves constant promotion of the regular budgets of the participating agencies and institutions and the coordination of the promotional efforts of all member agencies and institutions for the total good. He helps to conduct annual orientation programs concerning the make-up and operation of Unified Promotion and its agencies and institutions. These sessions are held for ministers and their wives, new staff personnel of the related agencies and institutions, and middler students of the graduate seminaries.

He clears budgets with the Unified Promotion committees in each state and area. These groups are ad-

Miss Davidson discusses the giving record of a church with Roland K. Huff, Unified Promotion's assistant secretary in administration. Miss Davidson serves as the treasurer and office manager of the Disciples' "community chest" agency.

ministered through the state and area offices. The clearances are a time-consuming task which takes about two months of Dr. Austin's time during each year.

AS executive secretary of Unified Promotion, Dr. Austin is elected by the International Convention to the chairmanship of the Committee on Relief Appeals. This committee reviews ecumenical and emergency relief appeals coming through the World Council of Churches, Church World Service of the National Council of Churches, plus those from such church-related agencies as the American Bible Society and the Japan International Christian University. Disaster appeals are also included.

Dr. Austin is also involved in promoting the Week of Compassion which annually includes appeals for the Committee on Relief Appeals. The 1959 goal is $550,000. The theme this year is "God's Mercy in Our Hands."

Some of Dr. Austin's ecumenical assignments are with the executive committee of Church World Service and the General Assembly of the National Council of Churches. With the Disciples, he is chairman of the committee on agency programs for the "Decade of Decision" (1960-70) program of advance. He also serves on the interim committee of the Council of Agencies, the time and place committee of the International Convention, the Committee on Military and Veterans' Services, the committee on Week of Compassion, the missionary and policy committee of the Home and State Missions Planning Council, and also the Curriculum and Program Council of the Disciples of Christ.

As executive of Unified Promotion, he is unable to serve as a board member for any participating agency. This is in order that he may always maintain an unbiased attitude toward the work and organization of member agencies.

ROLAND K. HUFF is Unified Promotion's assistant secretary in administration. As assistant in general administration, he shares with Dr. Austin responsibility for all phases of the total service program. He helps to coordinate field assignments for national personnel from the agencies at district, state and area conventions, and for Week of Compassion promotion. He also works with a number of the state and area Unified Promotion committees.

JULIAN E. STUART is assistant secretary in charge of special days and every-member canvasses. He has the field responsibility in states and areas for interpreting special days to stewardship and outreach committees. He prepares promotional materials for Easter, Children's Day in June and Thanksgiving Sunday.

He administers the every-member program and plans materials with the stewardship committee of the Home and State Missions Planning Council. He develops field promotion with state and area stewardship committees. He sets up and develops ministers' conferences on canvasses in district, state and area meetings. He conducts every-member canvass demonstration projects across the nation through the multiple-church approach.

Mr. Stuart also promotes participation in interdenominational every-member canvass workshops for the training of ministers. He encourages participation in united every-member canvasses.

JACK V. REEVE became assistant secretary in Unified Promotion last November and administers the stewardship program. He helps to plan and develop the stewardship emphasis for lesson materials and suggests stewardship materials for leadership education. This means, of course, that he is closely identified with the Curriculum and Program Council. He serves on CPC's stewardship education committee and serves each age-group committee of the Council as a stewardship consultant.

He is responsible for developing local-church program in stewardship through the stewardship committee of the Home and State Missions Planning Council. He plans spring and autumn stewardship emphases for the churches and develops schools of stewardship.

MR. Reeve is a member of the joint stewardship department of the National Council of Churches. He shares Disciple stewardship materials with his colleagues in that department and has access to stewardship promotional materials of all other Protestant bodies.

WILLIAM THOMPSON is director of publicity and editor of materials for Unified Promotion. He came to this position on January 1 from the editorship of *Presbyterian Survey* in Richmond, Virginia, where he also served as an elder in the Battery Park Christian Church. He edits the monthly *Minister's Bulletin* and promotional materials, including those for Week of Compassion, special days and stewardship. He serves also as an editorial consultant to each of the other staff members in Unified Promotion who has editorial responsibility. Mr. Thompson also provides counsel to agencies in Unified Promotion concerning their individual agency promotional releases. He prepares news releases in behalf of stewardship education.

MISS ANN DAVIDSON serves as the treasurer and office manager of Unified Promotion. As treasurer Miss Davidson is responsible for receipting and crediting all remittances to Unified Promotion and its agencies, and for making distribution to each of the agencies on or before the fifteenth of each month. Occasionally Miss Davidson is asked to audit the financial reports of a Disciple agency. A member of the Committee on Recommendations of the International Convention, during a review of agency reports last October at the St. Louis Assembly, asked, "Is Ann Davidson a firm?" Glenn Lacy, research director of the Commission on Brotherhood Finance, replied with a chuckle which anyone knowing Miss Davidson appreciated, "Miss Davidson is not a firm, but *she is firm!*"

GLENN LACY, director of research, is employed by Unified Promotion to do basic research for the Commission on Brotherhood Finance in order to provide a background of information which will make possible an equitable allocation of budgets to the agencies participating in Unified Promotion.

Unified Promotion's 1958-59 budget of allocations for the regular budgets of the participating agencies totals $5,545,580. This budget shows an increase of $386,980 over the preceding year. These funds are distributed *on the basis of need* as determined by the Commission on Brotherhood Finance. This commission includes five ministers, five laywomen, and five laymen. All are elected for five-year terms by the International Convention and cannot succeed themselves. The operating budget for Unified Promotion, including the Commission on Brotherhood Finance, approximates $250,000. The promotional costs, paid by the cooperating agencies and institutions, have been less than five per cent each year. "Every effort is being made," said Dr. Austin, "to keep the costs at this minimum figure."

THE prospect of more coordinated promotion for Disciples through Unified Promotion reflects a sense of mutual concern among the participating agencies and institutions and a growing brotherhood responsibility. An all-time high was recorded when 4,393 congregations made contributions to the cooperating causes through Unified Promotion during the past fiscal year, ending on June 30, 1958. These gifts were $233,747.72, or 5.160 per cent more than in the preceding year.

"The ultimate objective of Unified Promotion," Dr. Austin stated, "is to make its relationships so acceptable and its coordinated promotion so effective that it will become a truly brotherhood-wide agency of service for all cooperating agencies and institutions as well as the churches." He adds that he hopes the future may find an increasing number of Disciples brought closer together in their intelligent and equitable support of their service agencies and institutions.

At left is Glenn Lacy, director of research for the Commission on Brotherhood Finance. At right is William Thompson, who on January 1 became Unified Promotion's director of publicity and editor of materials. Mr. Thompson, a Disciple, has been serving as editor of *Presbyterian Survey*, national journal of the Presbyterian Church in the U. S.

Military personnel take an active part in the life of the church at Colorado Springs, Colorado. Here the choir director and organist confer with Col. Broun Mayall, chairman of the music committee.

Churches in military communities are facing serious problems in

Ministering To People On the Move

THE minister of First Christian Church, Killeen, Texas, recently wrote the Committee on Military and Veterans Services of Disciples of Christ—

"In the past few months our church and Sunday school have lost fifty to seventy-five members."

This loss was due to the Army's "Operation Gyroscope"—the exchange of the Second Armored Division in Germany with the Fourth from Ft. Hood. This involved the mass movement of more than twenty thousand troops each way. Dependents tripled the number.

Although few churches in military communities experience transfers on this scale, all suffer to some extent.

Recently the new church at Bossier City, Louisiana, lost twenty of its members when Barksdale Air Force Base converted from B-47 to B-52 bombers.

Routine transfers occur from time to time at every military installation, and the church must part with some of its best leaders. Mrs. Olive Graham, parish worker for First Church, Colorado Springs, Colorado, reports:

"We lost seven of our most active military families during the month. . . . They were most appreciative of what the church had meant to them while they were stationed here. . . . Also I called on seven new military families, some of whom will, I feel, take an active part. . . . "

THUS it goes. The church in a military community has an opportunity for a unique ministry to one of the most mobile segments of America's population.

One of the main problems facing the church in a military community is that of contacting incoming military personnel. "How can we get their names?" is the question often asked. Some have worked out a system of receiving names of servicemen of Disciple background or preference from the chaplain's office. This is usually possible if the military installation is an air base.

Other churches, in an effort to secure names, use to good advantage the references of the Welcome Wagon or other comparable service. Some churches send a friendly letter to families on the utility connection list. Even though only a small per cent may be interested, the letter has good will value for all.

Census-taking also provides names of unchurched families and potential members. Because of the rapid turnover of population in housing areas near military installations, a census may need to be taken frequently and immediate follow-up made.

FOR the past four years the Committee on Military and Veterans Services, supported through Week of Compassion funds, has provided field services for churches in military communities. Two workers are employed by the Committee and are assigned to churches for periods of three to six weeks, depending on the circumstances of the situation.

This worker assists the church in its total program of outreach to military personnel. She leads the church in census-taking as may be necessary, establishes a close working relationship with the chaplains, calls each day with the women of the church, teaches in a school of evangelism, and conducts programs of visitation evangelism. In addition, the field worker provides guidance for the organizational and fellowship groups in the church.

Approximately seventy-five Disciple churches in military communities have been served in this way. In addition to providing a more effective ministry to Armed Forces personnel, the program also contributes to the strengthening of the churches.

Generally speaking, no special program is required in order to serve military families. One family states, "We appreciate being civilians when we are at church." The church is one place where rank and uniforms can be forgotten. All are one in Jesus Christ.

IN order to reach single servicemen, however, the church does need to have some special programs. Proper age-level classes and fellowship groups are important, as are recreational facilities and planned fellowship gatherings.

The Christian Churches (Disciples) of San Diego are working together in providing a Sunday evening fellowship meeting for servicemen and women at Central Christian Church. Each church takes its turn

CONTINUED

Mrs. Anita Newsom, field worker for the Committee on Military and Veterans Services, greets servicemen at the Fellowship Center in San Diego. The center is located at Central Church and is sponsored by all Disciple congregations in the San Diego area. The Committee on Military and Veterans Services is supported by Week of Compassion funds.

Mrs. Olive Graham, military visitor for First Church, Colorado Springs, discusses church-military affairs with the congregation's minister of education, right, and one of the leaders of a class of young married couples, many of whom are Armed Forces personnel.

in furnishing the supper and leadership. This program was organized recently under the leadership of Mrs. Anita Newsom, field worker of the Committee on Military and Veterans Services.

At the Mt. Olive Christian Church in Wichita, Kansas, members of the servicemen's committee call on young servicemen in their barracks to give them a folder on the church services and activities.

Mrs. Graham states, regarding her duties in Colorado Springs, "This work with military people is more interesting and more challenging all the time."

Following services one Sunday she talked with three servicemen who were quite "blue." They had not had a chance to see anything in Colorado Springs during their brief stay, and they were being transferred. Mrs. Graham devoted most of the afternoon to showing them the scenery of the area.

One of the men exclaimed, "This isn't such a bad place after all. I'd like to come back here!"

Mrs. Graham writes that there is also much counseling to be done, particularly with young couples. The help of the church meant much to one woman who became seriously ill while her husband was in Germany.

MANY churches in military communities are finding that after-church coffee hours are a good means of helping people get acquainted. Other fellowship occasions are planned by Sunday school classes and by the church.

First Church, Mineral Wells, Texas, has a dinner in honor of military personnel of the church several times each year. A young couples' class at Killeen has a Sunday evening fellowship following the evening service. First Church, Rantoul, Illinois, plans frequent outings that include a number of young military couples as well as single servicemen.

For the past several years a few churches have had a special observance in recognition of the members of the Armed Forces in their church and community.

The Committee on Military and Veterans Services has recently published a booklet of suggestions for "Armed Forces Sunday." The observance is usually held in May at the conclusion of Armed Forces Week. Servicemen are asked to come in uniform and to fill their usual assignments as elders, deacons or ushers. Some are asked to participate as worship leaders.

The minister makes a statement acknowledging with appreciation the part that military personnel have in the life and work of the church. Often the civilian people are surprised at the number of military people involved and the active roles they have in the church.

INDEED, the matter is not a one-way street. While the church exists to serve people where they are, whether they be military or civilian, it is evident that military personnel are serving actively in many churches—even though they know they may be sent elsewhere next month or next year. They serve in many positions of responsibility—as chairmen of boards, youth advisors, presidents of fellowship groups, and as committee chairmen, and in other positions.

"Serve where you are while you can" is an admonition for service personnel. And it is a wise church that will make opportunities for such service possible.

In Mexico—"A Good Teacher and a True Witness"

By RUTH LESLIE*

AN important event in the life of twenty-eight young women and in the life of the state of Aguascalientes took place in the municipal theater of the city of Aguascalientes, Mexico, last July 21. On that day these young women received their diplomas from the State Normal School, and there are now twenty-eight more teachers for the crowded primary schools.

A long platform had been erected from the front door down the center aisle. And one by one these beautiful girls, dressed in long white dresses under white cap and gown, marched down this platform to the large stage. There the governor of the state, the superintendent of schools and the principal of the State Normal School awaited them. Graciously Governor Ortega gave to each one her well-earned diploma and placed on the ring finger of her left hand a ring bearing the seal of the state of Aguascalientes.

Among those twenty-eight young women was twenty-three-year-old Carmen Carillo. Carmen came to the Casa Hogar (The House that Is a Home) in Pabellón when she was a little fourth-grade girl from the ranch town of Los Remedios, San Luis Potosí. That same year, 1948, she was baptized. The church in Pabellón was not yet built, and the Mountain of Light Farm with its swimming pool which is now used for baptisms was not yet bought. So Carmen and her little friends were taken to the church in Aguascalientes to be baptized.

Miss Carillo walks on the platform to receive her diploma and official ring.

When Carmen finished sixth grade the women missionaries of the Morelos Social Center in Aguascalientes invited her to be one of their "daughters" so she could continue her education. And for six years she attended secondary and normal school. On the side she developed her musical talent, studied English and learned what it meant in responsibility to be a member of a Christian home and of an evangelical church.

At church she played for services, taught Sunday school, helped in junior church, and was active in youth work. She made a real contribution in intermediate camps sponsored by the church.

So now the state of Aguascalientes sends her out intellectually prepared to teach in the primary schools. And as she goes the church is expecting her to be both a good teacher and a true witness for Christ. She longs to go to some ranch, and she is earnestly praying that she may be permitted to work in her own ranch town of Los Remedios.

*Miss Leslie is a missionary in Mexico with The United Christian Missionary Society.

When Faith Means Sacrifice

For Many Christians in Thailand the Way Has Not Been Easy

By VICTOR McANALLEN*

SUPPOSE you were a caller from the church. You are in the home of a friend. You invite her back to church. This is the answer you receive—

"I do not dare come to church. I must hide my Bible and read it only in secret when I get a chance. If he caught me even reading my Bible, my husband would beat me."

This friend is not just an ordinary friend. You grew up with this person. She was an active Christian with you in the church. You were in plays together at Christmas time and Easter time. Then she got married. She married outside her faith. She married a Buddhist.

This is one of the problems Christian missions face in Thailand. It is ideal when a Christian man and a Christian woman marry each other. We are assured of a Christian home as well. Often, however, Christians marry outside their faith. This is perhaps more a problem with Christian women than Christian men.

In some cases the women are allowed to practice their faith. They are even free to influence their children. There are many cases where a mother and all of her children are Christians while the father remains an active or a nominal Buddhist.

Other cases, by no means rare, are very different. Perhaps the wife is permitted to practice her faith only in the quietness of her heart. Her children must be brought up as Buddhists. Perhaps the wife is forbidden to have anything to do with her Christian faith and her Christian friends. These are not isolated village cases. They are all too common even in the large city of Bangkok.

THE family unit is still a very strong influence in Thai culture. Two young men are studying for the ministry in McGilvary Seminary in Chiengmai. These two are studying under conditions different from those of their fellow seminary students. They have been disowned completely by their families—because they have accepted Jesus Christ.

This is no light matter in Thailand. When the family disowns you, that means that it is an action of all of the family and all of the relatives. We might say that such a Christian in this situation is all alone in the world except for Jesus Christ and the church. To those who have never had to face such an experience this might be brushed off casually with, "Well, that's sufficient."

Yes, it is sufficient. It is enough for these two seminary boys and for many others. Yet we must not forget that this takes great courage. This is the stuff that martyrs are made of.

The work of Disciples of Christ at Nakon Pathom has not yet fully recovered from the ravages and problems of the Second World War. In many parts of the world the war brought people to a greater awareness of the need for God—not only in meeting the ills of mankind in general but in enriching their personal lives. The church in the United States saw an expansion of her responsibilities and areas of growth.

In Thailand the results were just the opposite. Christianity was interpreted as foreign and western by invading armies. Missionaries were interned. It was the eighth chapter of Acts being relived. The church was scattered. Only the brave and courageous identified themselves with her.

What happened to those who fled? Many of them died or were killed. Many of them began new homes where they went and have long since become integrated into the community and culture. We have faith that some of these have remained true to Jesus Christ and have been a witness to the grace of God. Few, very few, returned. So the church was set back many years.

THERE are many other problems. Christians in the smaller towns and villages who move to the large city of Bangkok are swallowed up. There is the man who came and made his fortune. As his fortune increased his recognition of his Christian associates decreased. He and those like him have returned to the practices of their fathers. There is the woman who married a soldier. The church cannot find her because neither family will tell where she is living. They don't want the church to find her.

One day we were walking with some friends when we met one of the leading Thai pastors in Bangkok. He is the product of Disciple work in Nakon Pathom. His older brother had been pastor of the Thai church in Nakon Pathom for many years until his death in 1950. We introduced this influential Christian pastor teasingly as "a sheep who has gone astray." This was because he had left our work in Nakon Pathom and was working in Bangkok with another mission.

IN reply to our introduction the pastor said, "Had you come earlier, I probably would still be working at Nakon Pathom." If we only take his reply half-seriously this points up the problem of personnel. Many of the trained national leaders of Disciples have gone to work with other missions. We praise God that they are still faithful Christians and are active in the church. We are thankful to him for their activity in behalf of the total church.

But many of us ask—What of our work, the work of the Disciples? We cannot expect the nationals to carry on alone. The missionary is still needed, very much needed. The nationals stress this more than anyone else. The work is too much for them alone. In this country—one of the few open fields yet left to us—there is opportunity. But nationals are wondering about the future.

Many of the problems outlined in this brief article are not to be answered easily. This last problem is one which can be answered now. But it can be answered only by the church. It can be answered by those who read these lines. The problem of recruiting, training and supporting missionaries is the problem of each Disciple. We on the field are limited, greatly limited—but it is a limitation which is in the control of our people at home.

This historic photo, taken in 1935, shows Kru Luan, a pioneer teacher with the Nakon Pathom mission, and her primary class. This able teacher, like others, was unable to stay with Disciples but has remained faithful in Christian work.

*Mr. McAnallen is a missionary in Thailand with The United Christian Missionary Society.

A Trip to Remember

Pierre and Mark, Congolese Pastors, Meet Hippo On Their Way Home from In-gathering at Bosobele

By JOY DODSON*

CONVERSATION was lively as the two Congolese preachers, Pierre and Mark, with the latter's wife and child, paddled back home. They had been at Bosobele for an in-gathering of the preachers (village catechists is their Congo title) of the whole area, and the week had been full of events which the two preachers could mull over and enjoy.

Perhaps the main topic of conversation was the missionary family (Mr. and Mrs. Richard Dodson) who had just moved to Bosobele. It had been ten years since missionaries had been stationed in that area, and the two preachers agreed that the work of the Kingdom of God had suffered from lack of guidance. The occasional visits of missionaries from Bolenge and Coquilhatville had kept their hopes up. Now, at last, they had their own missionaries.

The little white children fascinated them even more than the missionaries themselves. Dave, the two-year-old toddler, was always ready to say "Mbote" (Hello) and shake hands with everyone. And Jan entertained them with her doll whose eyes opened and closed, something which no one in the canoe had ever seen, and which Mark's child could have talked about all the way home.

The welcoming program held for the missionaries on Wednesday afternoon had been such an occasion for rejoicing that the catechists still felt the glow of it. The school boys had marched, done stunts, and danced three ancestral dances using masks, make-up, spears and knives. Then Pierre and Mark had stood with about twenty of their fellow catechists and performed a number which included choral reading, whistling and singing.

AFTER that had come speeches of welcome and the presentation of gifts from all the people of the area—so many gifts that the missionaries had been overwhelmed: nine pineapples, two stalks of bananas, four bunches of onions, fifty-four eggs and fifty-seven chickens.

Always an interesting part of any in-gathering is the discussion of the problems and the palavers which took up many hours during that week. The preachers paddled along, talking over the problem of the Christian woman whose husband had taken a second wife. The woman did not want to live in a harem, but she also did not want to leave her husband.

Another problem which the two catechists were glad was not theirs was that of the catechist who had a church membership of twenty-two, but had only six members in good standing. The rest had been temporarily put out for getting drunk on palm wine. Pierre, leaning on his paddle to rest for a moment, ventured the opinion that drinking was as big a problem as any they had, and Mark and his wife were quick to agree.

Paddling along they sang some of the songs which had been sung at the program on Saturday night. This event—a "Singspiration"— was a "first" too; some of the school teachers had attended such programs at Bolenge and had brought the idea back home. Many people from the surrounding villages had come into Bosobele for the week end to attend this program and church the next morning, and the preachers had greeted many old friends.

THE sight of crocodiles on the sand bar ahead caused all conversation to cease. The two catechists swung the canoe out and away to give the crocodiles a wide berth. When they were safely by, the preachers again took up the subject of the in-gathering, this time talking about the Sunday morning baptismal service.

Pierre and Mark had stood on the river bank with the congregation while the five principal catechists and the missionary baptized 101 persons. Each preacher was thrilled as he witnessed the baptism of the converts whom he had taught and brought in to take the examination prior to baptism.

The two traveling preachers were so engrossed in their conversation that they did not see the hippopotamus until after it had already seen them and started to leave the water. Seeing it leave and no more in sight, Pierre and Mark decided it was safe to paddle on by.

HOWEVER, the hippo was a mother who had left her baby in the water; when she saw the canoe approaching her baby, she returned to the river to defend it. In the excitement the canoe upset, spilling the passengers and all their belongings into the river.

Fortunately, the hippo did not attack and the four people were able to scramble to safety. But the canoe sank. Some of their belongings sank and some floated down the river.

Fortunately, too, they were near Pierre's home village, so they soon had help and the villagers were able to rescue some of their things. But the Bibles and other materials which they had gotten for their church work went to the bottom along with their pay for the past six months.

The churches in this area are now helping to replace some of the lost items. But even so, for Pierre and Mark it will always be a trip to remember.

*Mr. and Mrs. Richard Dodson are missionaries in Belgian Congo with The United Christian Missionary Society.

Overseas Posts Need "Missionaries"

By W. LLOYD SHIRER*

SHOULD Christians seek secular employment overseas in agencies or institutions that are not definitely Christian? This is a question frequently asked by concerned lay people who are thinking of entering some special service where they may make a real "missionary" contribution.

One of Christ's commands is "Go . . . make disciples." Unfortunately many interpret that command to mean that they must go as regularly appointed missionaries under some mission board.

Numerous posts overseas in non-religious agencies and institutions are being filled by academically qualified persons who lack Christian motivation and witness. Why should not a qualified Christian apply and go abroad to minister in his chosen field of labor? He would in fact become a non-professional missionary—that is, one who bears Christian witness by word and deed while doing secular work.

By so doing, the Christian occupying a secular post would be:

- strengthening the hands of the missionaries who are laboring against great odds;
- relieving the limited funds of mission boards so that more could be accomplished than would be possible without this non-professional participation;
- making the message of Christ more acceptable to nationals as they observe this or that doctor, nurse, teacher or technical advisor bearing living witness. (The nationals reason that the missionaries carry on religious work because they are *paid* to do so);
- serving his Lord abroad as much as any missionary, while at the same time receiving secular remuneration greatly in excess of that paid to professional missionaries; and
- putting themselves in a position to aid needy projects with tithe money, thus strengthening the local Christian churches.

Christians ought not lose the great opportunities to serve Christ which are now being presented to our generation by the numerous technical aid programs being carried on in what have always been considered mission lands.

Christians can make the best contribution to relieving want in backward areas by serving on the staffs working in the various fields of development. Christian love and motivation will make more effective the material aid being offered. What a challenge and an opportunity!

*Mr. Shirer and his wife serve as a missionary team at the Albert Schweitzer Hospital in Haiti under the sponsorship of The United Christian Missionary Society. They had given a number of years to religious and government-sponsored community work in Ghana prior to their appointment to the post in Haiti.

A member stands in front of the church at Tsuruoka, which was founded in 1888.

Milestone at Tsuruoka

Historic Church in Japan Founded by Garsts Marks Seventieth Year with Hope for Future

By GRACE HENDRICKS*

LATE this past year the church at Tsuruoka, Japan, celebrated its seventieth anniversary. Dr. Hendricks and I, who serve in Tokyo, were among the guests of the church for the occasion.

On the first evening of the celebration a program of audio-visual evangelism was given. Movies of "The Prodigal Son" and "The Good Samaritan" were shown to an appreciative audience that filled the little church to capacity.

At the Sunday morning worship hour Mr. Hendricks preached the anniversary sermon on the subject, "The Undying Flame." At the close of the service the district chairman of the United Church of Christ in Japan brought a message of congratulations and friendly greetings from the other churches of the area. Many telegrams and other congratulatory messages were also read.

A fine fellowship dinner, prepared by the ladies of the church, was later enjoyed by all; and at that time many interesting historical facts were told by old members, some of whom had come from a distance.

TSURUOKA was the second church established by the Smiths and Garsts, Disciple missionaries who were the first persons to carry the Christian gospel message to that northwestern part of Japan seventy-five years ago.

The Garsts lived in Tsuruoka for three years and endured many hardships in the way of bad living conditions, poor housing, and the suspicion and hostility of people who could not understand why these strange foreigners had come to be among them. Mr. Garst, with his Japanese co-worker, walked many miles into the surrounding country, preaching, teaching and distributing tracts at every opportunity.

For many years one innkeeper in the area kept on display a pair of worn straw sandals which Mr. Garst used on these trips. This was a tribute to the work of this soldier-missionary who had to have his sandals made to order, as they were a size almost unbelievable to the small Japanese.

MRS. Garst was known as a gracious lady, kind and sympathetic to all.

Mrs. Maki Tanaka, wife of the late Saburo Tanaka, one-time pastor of the church, told how she first visited the church exactly fifty years before, when she was working as a Bible woman with Miss Jessie Asbury. It was necessary for them to make a long day's journey by "jinricksha" from the nearest railway station.

Such stories seem almost like fairy tales to the young people of present-day Japan, and Christians today are challenged by the earnest evangelism of those times.

The pastor who served the church longest was Tamejiro Shirai. He died while still acting as pastor, during World War II. He was a school teacher in Tsuruoka before his conversion, and he served his home church as pastor for many years.

During his ministry seven young women from the church volunteered for Christian service and received training in the Bible department of the Margaret K. Long Girls School, Disciple school in Tokyo. They later worked as Bible women.

Two of these women are still continuing special Christian activities. One is Mrs. Shionoya, wife of the pastor of Akita church, who acts as supervisor of their well-known kindergarten. The other is Miss Naoe Murai, who served as Bible woman in the Tsuruoka church for many years. Although she has been bed-fast for twelve years, she still conducts women's meetings in her sickroom, takes an active interest in all church affairs, and gives wise advice and counsel to many who come to her.

THE present pastor of the church is Taiji Takahashi, who several years ago studied for a year at the Bible College of Missouri in Columbia. The Tsuruoka church, assisted by Capital for Kingdom Building funds, has recently undertaken a new building program and faces the future with confidence and enthusiasm.

While in northern Honshu for the celebration of the anniversary, my husband and I also visited the churches at Akita and Shinjo. Both churches are pushing ahead enthusiastically with their year's programs.

Many kindergartens report a slump in the number of children enrolled, due to a decrease in the number of children of kindergarten age in Japan at the present time. But these Christian kindergartens have experienced no drop in enrollment. The parents prefer the Christian institutions because of the superior moral and religious training given there. Some of the present lay leaders of the Akita church are graduates of that kindergarten and received their first religious teaching there.

*Dr. and Mrs. Kenneth C. Hendricks are missionaries in Japan with The United Christian Missionary Society.

What Does the Negro Want?

IN answer to the question, "What does the Negro want?" 112 Negro ministers in Dallas, Texas, recently signed a statement in which they listed nine points.

The Negro, according to this statement, wants:

1. *No special privilege.* Merely the rights of first-class American citizenship in all aspects.

2. *To be respected as a person*—not a race. Christianity and democracy both teach this.

3. *To live in a truly free society*—to be released from the terrifically harsh effects of segregation—to live in an atmosphere where there is opportunity for mutual confession, understanding, forgiveness, and love for fellowman.

4. *Services rendered in his behalf,* as should be true for all citizens, to be *based upon deeper values than purely humanitarian philanthropy and paternalism.*

5. *His differences be neither ignored nor accentuated.*

6. *Unity in diversity.* America is a diversified country. The Negro wants to be accepted in terms of the American culture and wishes to play his part along with others in making America a strong cosmopolitan nation.

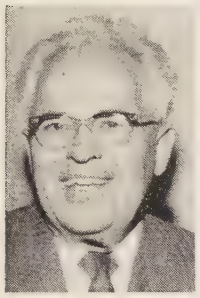
7. *Unity on equal terms*—not of superiors dominating over or condescending to inferiors.

8. *The right to live and find free expression of his native endowment as an individual.* This involves the whole realm of equality in political and economic rights, which include job opportunities, schooling, public conveniences, etc.

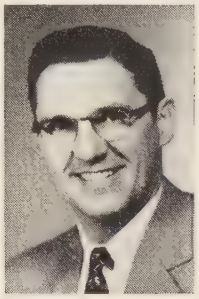
9. *Peace and harmony* in an ordered society. . . .

Southwest Churches Adopt Home Plan

CHURCHES at Lawton, Oklahoma, and Houston, Texas, are among those taking final action in recent weeks to send WORLD CALL into all homes.



Dr. Clark



Dr. McAdow

Tom B. Clark, pastor of the LIBERTY HEIGHTS CHRISTIAN CHURCH, LAWTON, made this comment on his church's action:

"The *Every Home Plan* solves the most difficult problem every pastor faces. It offers the one way of giving church members essential information both as to world aspects and home needs required for an informed church."

Dr. Clark, former national chaplain of the American Legion, went on to say:

"Of course the *Every Home Plan* is not a cure-all. However, it challenges the minister to promote in every possible way reading of WORLD CALL and its use in the work of the church. This can be done effectively by 'spot' statements from the pulpit, in board meetings, the Sunday school and in recreational and other activities of the church."

Saw World Work of Church

Lewis H. McAdow, minister of BETHANY CHRISTIAN CHURCH, HOUSTON, recently observed the work of the church on a trip around the world. Dr. McAdow says:

"After returning from a world tour of missionary work, I felt the terrific 'lag' between the splendid achievements of our missionaries and the awareness of their work on the part of our church people. The percentage of our people subscribing for WORLD CALL did not make it possible to 'get the job done' of interpreting our world work.

"We believe that the *Every Home Plan* will place a new responsibility on our people to *know* what is being done across the world. We look forward to an increasing support of this work as a result of wider reading, better interpretation, and continuing missionary emphasis."

No Money Needed

We have discovered a way for a church to function without money.

Each member will come to services dressed warmly enough to eliminate any necessity for heating the building. This will dispose of the winter heating bill.

Each member will take his turn playing the organ. Then no organist or music director will be needed—that is, if each one will in turn direct the choir and the congregational singing and arrange for rehearsals.

Each member will come to church with broom and dust mop to keep his part of the building presentable. Then a paid janitor will not be necessary.

Those who wish to use water will bring their own bottles. Each person will provide his own hymnbook and music in the choir.

Each member will spend some time working in the church office, bringing his own supplies. This will eliminate the expense of office help and equipment.

Each member will take his turn preaching, leading the service, conducting the funerals, performing marriages, calling on members and prospects, visiting the sick, and guiding the administration of the church. This will save the expense of a pastor!

Each one must agree to spend at least a year as a missionary, at his own expense, on some foreign field. This will dispense with missionary offerings.

Thus we can be known as the "church that needs no money." What a spectacle it will make as the men, women, boys and girls, bundled up head and foot, walk dutifully to church carrying water bottles, brooms, dust mops, sheet music, sermon manuscripts, hammers and saws, candles and other such baggage!

Isn't this a great idea? A new day is dawning for "the church that needs no money." Would you really want it this way?

If not, give God ten per cent of your income, and the church can operate in the scriptural manner with a tithe of its members' incomes! Remember that actually your church needs no money! You are the one who uses the heat, lights, water and music; you are the one who makes use of the pastor, the office force and the church staff as you sit in your spot, comfortable and happy.

—Anonymous

New Churches, July-September, 1958

(EDITORIAL NOTE: *This is another in a series of quarterly reports on the organization of new congregations of Disciples of Christ in the United States and Canada. The report is prepared through the offices of the Board of Church Extension from data supplied by state and city secretaries and the All-Canada secretary.)*

CALIFORNIA (N) and NEVADA (W)—

SUNNYVALE, CALIFORNIA. Robert Harrell began some calling in early September. First service held on October 5, with 42 coming to be members of the core group. Plans call for this group to grow to at least 75; then, with the state secretary, they will seek a site and proceed to build.

FLORIDA—

TROPICAL SANDS CHRISTIAN CHURCH, RIVIERA BEACH. Met first on July 6, 1958. A. D. Hermann is interim minister and L. C. Callaway, Jr., is chairman of congregation. Approximately sixty persons attending services each Sunday. Sponsored by Florida Christian Missionary Society and White Temple of West Palm Beach.

IOWA—

CEDAR RAPIDS. Sponsored by Iowa Society of Christian Churches and the Cedar Rapids area churches. Marvin Gee, church expansion director for the Iowa Society, will serve as the minister of this new congregation until it is fully established. Lot has been purchased and planning council organized.

MICHIGAN—

DEARBORN CHRISTIAN CHURCH, DEARBORN. Established September 14. Membership 45, meeting in Joshua Howard School. Most of the members for the initial group came from Central-Woodward Church in Detroit. Full-time minister is Myron E. Neal.

MISSISSIPPI—

UNIVERSITY CHRISTIAN CHURCH, STARKVILLE. A mission project working largely with students and faculty of Mississippi State University. State secretary reports that this will be a slowly developing program but an effective one.

WESTMONT CHRISTIAN CHURCH, JACKSON. This is a congregation organized in a rapidly growing section of the city. It is under the joint sponsorship of First Church in Jackson and the Mississippi Christian Missionary Society. At the present time the congregation has a charter membership of approximately 114. First Church has purchased lot and new first unit for Westmont Church will soon be ready.

MISSOURI—

NEW HOPE CHRISTIAN CHURCH, INDEPENDENCE. First services held on September 21. Robert H. Cottrill is chairman of the board. Church was organized with about forty members, and they anticipate calling a full-time minister soon.

OREGON—

ROCKWOOD CHRISTIAN CHURCH, PORTLAND. Services started on September 7. Sponsored by a number of churches in the Portland area. First unit is completed. Membership is about fifty.

TENNESSEE—

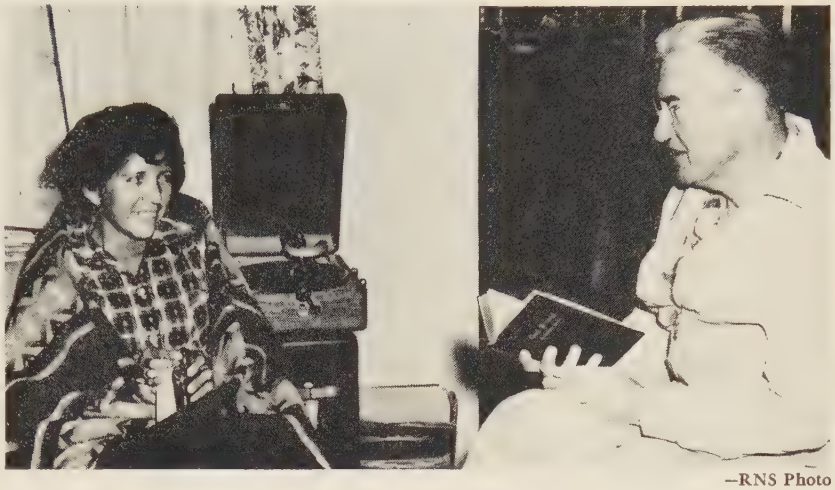
NORTHSIDE CHRISTIAN CHURCH, KNOXVILLE. Organized on April 20, 1958, and held first service on April 27, with 125 persons present. Sponsored by First Christian Church of Knoxville.

(NOTE: This is a second report on this church to supplement the information appearing in the listing for April-June, appearing in the November, 1958, issue of WORLD CALL.)

Women and WORLD HIGHWAYS

"Lord I Believe" — *John 9:38*

World Day of Prayer Theme



—RNS Photo

A missionary reads to an Indian from a Bible printed in the Navajo tongue.

THE blinding film of cataracts was lifted from one hundred pairs of eyes one day recently as the visiting medical team moved swiftly from one operating table to the next in the eye clinic at Vellore Christian Medical College in India.

This is but one dramatic accomplishment flowing from the annual World Day of Prayer observed around the globe. The purpose of that day, which will be celebrated on February 13, is not only to unite all Christians in a bond of prayer, but to make offerings for Christian interdenominational missions at home and abroad.

And so it was that a courier had cycled to the villages surrounding Vellore to gather together those needing eye care. Two hundred men, women and children had responded!

Now the instruments were boiling on the kerosene stoves and the nurse was anaesthetizing the first cases. When the precise surgery was finished, the patients were led to their grass pallets in improvised wards to remain until each could be fitted with new glasses. Many had never thought to see again.

OTHERS in many lands rejoice in the bounty of World Day of Prayer. There was Connie Chee, who went to the government's Intermountain School in Brigham City, Utah, when she was twelve. Leaving her home on a Navajo reservation, where she had never slept in a bed, turned on a water faucet, seen a traffic light, or spoken a word of English, Connie Chee was soon living in a modern dormitory and taking part in school activities and programs planned by the religious education director supported by World Day of Prayer gifts.

In the class on "Living as a Christian in My Community," Connie made grade A. Today a graduate, Connie is self-supporting in a large city and works happily with her local church group. She is one of hundreds of Indian Americans for whom the United Indian American Ministry provides Christian education courses and religious activities in ten off-reservation government boarding schools.

THE one-worldism of the World Day of Prayer is reflected in the scores of reports from around the globe that come to the sponsoring group in the United States—United Church Women, a general department of the National Council of Churches. They tell of services on that day and add poignant stories of those who are aided through the offerings.

A similar unity of spirit is shown in the choice of a different national group each year to write the service, which is sent around the world and translated into many tongues. The 1959 service was written by Christian women of Egypt, a Muslim country now playing a pivotal role in world affairs. This committee included women from Anglican and Evangelical churches, but the majority of them were from the Coptic church, an ancient Christian institution which has undergone many hardships in its struggle to keep its faith alive in the midst of hostile forces.

These descendants of one of the oldest Christian sects chose for the 1959 theme, "Lord, I believe" *(John 9:38)*, as a call to a deeper experience of Christianity in their lives. They drew on their own mature faith in framing petitions and order of worship.

IN the mid-Pacific, west of the International Date Line, the twenty-four-hour prayer chain begins at dawn in Queen Salote's land, the Tonga Islands. As the arc of the sun rises higher in the heavens, new prayers rise in other countries until they fall to a whisper when the great ball of light sinks behind ice-bound St. Lawrence Island in the Arctic seas.

Christians in 144 countries spanning the globe murmur the same prayers in 60 languages and 1,000 dialects—brown-skinned Polynesians, Japanese and Koreans, dark-skinned families in Africa, together with the fair ones of Holland, Sweden, England, and other European countries.

In the United States, local councils of church women direct the observance—which always falls on the first Friday in Lent—in more than 2,200 communities. Interdenominational committees are in charge where there are no councils. Many children's services are held, too.

So widespread is the participation that governors, many mayors, and city councils issue special proclamations. Whistles and sirens are blown, church bells peal out, all traffic comes to a stop for one minute of silence in many towns while in churches, factories, stores and homes, heads are bowed in prayer.

In Nashville, Tennessee, an Air National Guard plane flies over the city in a "prayer raid" to give the signal. Pedestrians and motorists come to a dead stop, joining in the noon minute of prayer. Winchester, Massachusetts, shows in a window display the points on the world map where people are helped by the day's offering.

IN Australia, 7,000 women took part in 166 services in 161 centers last year, according to Mrs. James M. Evans, national director of World Day of Prayer for United Church Women. At one South Australia mission station, the service was printed in the native language of Pitjanjatjara and was led by four native girls. The prayers of the indigenous people of Australia evoked wide interest in Victoria where some 22,000 women attended and listened to a special message from Queen Mother Elizabeth of England.

Four Thai-speaking congregations observed the day in Bangkok. Programs were conducted in both English and Japanese in Tokyo and in English and Korean in Seoul and Taejon, Korea. Even aboard the luxury liner the *Statendam*, on a round-the-world cruise with nearly four hundred passengers, the day was remembered, as on other ships on many oceans.

Offerings for World Day of Prayer are divided between the divisions of home missions and of foreign missions of the National Council of Churches. At home, funds help agricultural migrants and their children and low-income farm families, as well as Indian-Americans. They also maintain a chaplain at the government hospital in Anchorage, Alaska. Abroad, students, nurses and staff from four colleges in India, Ewha College in Korea and two in Japan are aided, as are women and children through pilot projects in Asia and Africa. These include education for Christian leadership, rehabilitation and village improvement, Christian broadcasting, and Christian literature for new literates.

A church worker in the 50,000-population city of Minden, Germany, where World Day of Prayer services are held in all of the churches, reports:

"Each year we are happy about the oneness in faith and prayer with Christian women all over the world. We believe that this is the most promising way to develop love and understanding among the people of the world."

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

SUBSCRIPTIONS to date on the $500,000 goal of the 60th Anniversary Development Program total $413,138.71.

The twenty-man Study Commission representing faculty, alumni, townspeople of Wilson, and churchmen is continuing its study, the results of which will have an important bearing on the future role of the college and will provide a sound basis for an appraisal of its future needs.

Bethany College
Bethany, West Virginia

More than $118,000 for the purchase of new books for the Phillips Memorial Library now under construction has either been pledged or donated by various institutions and individuals. The new library will eventually contain 150,000 volumes.

Michael L. Benedum has donated $7,500 to begin an endowment fund, the income from which will be used to purchase books on West Virginia as a part of the $250,000 campaign to endow the operation of the library.

The former library building is to be converted into an administration building and will be known as Cramblet Hall in honor of a father and son who served the college for a large part of the twentieth century. T. E. Cramblet was president from 1901 to 1919, and his son, Wilbur H. Cramblet, now president of the Christian Board of Publication, served as president from 1934 to 1952.

Chapman College
Orange, California

The annual open house for prospective students will be held Feb. 14.

Fredric S. Burgh has succeeded James K. Blackburn as Director of Information Services. Mr. Blackburn resigned to become community services director for the Pepsi-Cola Bottling Company of Orange County. For the past two years Mr. Burgh was assistant director of publicity at the University of Southern California.

Miss M. Catherine Welsh, head of the Home Economics Department, is currently president of the California Home Economics Association.

The college has been named chief beneficiary in the will of Mrs. Ruth G. Hosking of Anaheim, who died in August. The college expects to receive from $350,000 to $400,000 to be designated for scholarship purposes.

Christian Theological Seminary
Indianapolis, Indiana

Alumni and former students of the School of Religion, now Christian Theological Seminary, have organized an Alumni Council to develop a program of closer relationships, more active cooperation, and financial support of the Development Program of the seminary.

The Council has met frequently since June and has outlined the Development Program to present to the alumni and former students. A goal of $200,000 has been accepted by the alumni and former students.

The College of the Bible
Lexington, Kentucky

A visit to the United Nations General Assembly and its committee sessions was included in a tour made by three students from the seminary. The trip, a UN-Washington Seminar, was sponsored by the Disciples of Christ to acquaint students, ministers and laymen with the workings of the United Nations and the United States government.

In Washington the groups attended sessions in the Capitol Building, visited the Japanese Embassy, and participated in a worship service at National City Christian Church.

Attending from The College of the Bible were William Moore and Max Jenkins, seniors, and Paul Wilson, a middler.

Culver-Stockton College
Canton, Missouri

Trever L. Pilcher of Hannibal, Mo., succeeds Adrian DeYong as director of admissions.

A divisional honors program as a first step toward a special curriculum has been accepted by the faculty. This is a program planned and proposed by the North Central Study Committee to meet the needs of academically superior students, to provide incentive for real scholarship among all students, and to attract to the college more students of high academic ability.

In each field of study a two-hour course known as Honors Work will be included in the curriculum of each area of concentration. A student enrolled in this course will pursue independent studies with his supervising professors.

Drake University
Des Moines, Iowa

Edwin G. Boring, professor emeritus of psychology at Harvard University, was guest speaker for a series of informal convocations sponsored by the United Chapters of Phi Beta Kappa as part of its visiting scholar program. Dr. Boring, editor of a monthly journal *Contemporary Psychology*, spoke on "Is Man a Machine?" and "What Makes Men Great?"

The Hawkeye Science Fair, co-sponsored by Drake University, the Iowa State Medical Society, and the *Register and Tribune*, is scheduled for March 27-28 in Des Moines' Veterans Memorial Auditorium.

Robert L. Stuhr, director of public relations and development, has been named to the national board of directors of the development section of the American College Public Relations Association.

Drury School of Religion
Springfield, Missouri

A carillonic bells system has been installed in the steeple of Stone Chapel on the Drury College campus as a gift from A. A. Rockwell, director of the college band since 1942, and Mrs. Rockwell, registrar since 1943.

Eureka College
Eureka, Illinois

Professor Royal Humbert, head of the Department of Religion, with four Eureka

Winners at Culver-Stockton College

Five top winners in the competitive honor scholarship program at Canton, Missouri, are pictured with President Fred Helsabeck (right) and scholarship director Joe C. Hootman (left). Winning students and their awards are, left to right, Barbara Means, Weston, Mo., $500; Carolyn Johnson, Centerville, Iowa, $500; William Phillips, Eldon, Mo., $1,000; Ann Hanson, St. Louis, Mo., $500; Linda Kay Swab, Centerville, Iowa, $500. Fourteen other scholarships of $250 were also awarded.

students attended the United Nations Seminar conducted by the Disciples of Christ. The students were Robert McCullough, Chandlerville; George Kemp, West Allis, Wis., and Millard Shaw and Roger Swift of Peoria.

Kermit Eby visited the campus for an afternoon and evening speaking schedule. The afternoon chapel service was followed with a coffee hour and reception. In the evening Dr. Eby addressed an all-student and faculty dinner at the Wood dining hall and led a discussion at Koinonia, campus organization of church vocations students.

Hiram College
Hiram, Ohio

An enlarged program of scholarship awards totaling $67,000 has been announced by President Paul F. Sharp. This new program, representing a 20 per cent increase over last year in the total of awards, will make available 48 scholarships to graduating high school seniors eligible to enter Hiram in the fall of 1959.

In the past, scholarships have been awarded on the basis of examinations. This basis of choice of recipients will continue; but in addition, eight full tuition scholarships will be awarded on a regional basis to superior students.

A second new category of awards will be 20 Freshman Scholarships which will be made at the discretion of the scholarship committee on the basis of financial need in combination with individual ability and interest. It is believed that with an assortment of awards—regional, general and competitive—a better job will be done in matching the award to the individual.

Jarvis Christian College
Hawkins, Texas

At the annual home-coming, the alumni of the college launched a Sustaining Fund Drive which is to culminate on Founders' Day, March 22. The new status of the college as a church-related institution, operating in cooperation with The United Christian Missionary Society and the Board for Fundamental Education and as a member of the Board of Higher Education, makes this action by the alumni highly important. Alumni across the nation are pledging financial support to Jarvis.

On Sunday morning of home-coming, the campus chapel was filled with worshipers to hear Leonard Brown, alumnus and teacher at Madison High School in Dallas, speak on "Perceive and Demonstrate."

Kansas Bible Chair
Lawrence, Kansas

With the improvements made to the interior of Myers Hall, the building is much more serviceable this school year than ever before. Myers Hall serves two purposes: it provides class space where all the Bible teaching at the state university is done, and it is the Student Center for all Disciple students attending the university. An upstairs lounge and dining room are now in use, where formerly there was an auditorium.

Lynchburg College
Lynchburg, Virginia

A Consultation on Christian Unity, one of the area conferences being held during the 1958-59 Year of Emphasis among Christian Churches, was held on the campus Jan. 5 to 7. Approximately 100 ministers and church leaders from Virginia, the Capitol area, North and South Carolina, Georgia and Florida were invited to participate in the consultation. The program was arranged by the Council on Christian Unity at Indianapolis.

Classmates in Syria Now Roommates at Lynchburg

Kevork Kharajian, freshman from Bagdad, Iraq, and Zaki Anis, junior from Kamishly, Syria (United Arabic Republic), room together at Lynchburg College. They were classmates at Aleppo College in Syria. Both became acquainted with Joseph Hunter, former professor at Lynchburg and the boys' English teacher at Aleppo. He helped them gain entrance at Lynchburg, in Virginia.

Midway Junior College
Midway, Kentucky

Recent gifts and bequests to the school include one of $5,000 plus one-seventh of the residual estate from the late Mrs. Alice C. Leissner of New York. Other like gifts have come recently from the estates of Mrs. Della B. Butch of New Castle, Ky.; Mrs. Sallie K. Smith, Carrollton, Ky.; and Miss Jane Stringfellow of Carrollton.

Missouri School of Religion
Columbia, Missouri

Herbert R. Loring joined the faculty this year as assistant professor of church history. Merle E. Fish, Jr., is the newly appointed director of development, coming from the pastorate of the North Hollywood Christian Church in California. Miss Dorothy B. Dorsey of Columbia is the new librarian.

Northwest Christian College
Eugene, Oregon

A "Student Preview" for seniors and juniors in high schools who are interested in attending Northwest Christian was held in December with good participation and interest.

Professor Ward A. Rice is organizing a summer school for 1959. There will be two sessions of two weeks each, from June 15 to July 10. Two term hours of academic credit may be earned during each session.

The Northwest Preachers' Parliament met Jan. 13 to 15 with the New Testament Lectures being delivered by William R. Baird, Jr., of the faculty of The College of the Bible.

Phillips University
Enid, Oklahoma

A. Austin Harding, bandmaster emeritus of the University of Illinois, who died Dec. 3, left the bulk of his music library to Phillips University.

Dr. Harding served for 25 years as judge for the Tri-State Music Festival in Enid. This past May, 10,050 high school musicians from 20 states participated.

A Student Talent Bureau has been established through which organizations in Enid and other towns within convenient driving distance may contact entertainment groups from the University.

Roy F. Horton of Chetopa, Kans., is the new general manager of Inspiration Point, Ark., year-around retreat and recreational center which is owned by Phillips.

Texas Christian University
Fort Worth, Texas

A $92,400 grant has been received from the National Science Foundation in Washington, D. C., to conduct a Summer Institute for senior high school teachers of science and mathematics. Joseph Morgan, chairman of the Physics Department, will be director of the Institute. Course work will be offered in the fields of physics, mathematics, biology and chemistry. One hundred applicants may be accepted for the Institute, 25 in each area of study. T. C. U. faculty members will be instructors with guest lectures and seminars to be given by outstanding scientists from over the United States.

Stipends will be awarded to participants not to exceed $75 a week for living expenses, plus additional allowances for dependents up to four, and travel allowances.

D. Wayne Rowland of the faculty of Southern Illinois University has been named assistant professor of journalism and chairman of the department effective Sept. 1.

Transylvania College
Lexington, Kentucky

Transylvania College is one of 36 liberal arts and science colleges in the country that will receive grants from the Danforth Foundation, from which appropriations are to be made to finance summer study for selected faculty members.

Transylvania will use its grant of $5,000—to be used over a three-year period—to aid three or four faculty members to do further work toward the Ph.D. degree. Participants will be selected by a faculty committee on awards and grants.

The College formerly participated in a like program sponsored by the Carnegie Foundation.

William Woods College
Fulton, Missouri

The charter of William Woods College was revised recently by its board of directors to allow a maximum board of thirty members. This increases the membership by six over the former maximum of twenty-four. The purpose of this action is to provide wider representation of Christian Church leaders from Missouri, both lay and clergy.

WORLD CALL

Echoes— *from Everywhere*

Argentine Women Answer Flood Needs

CLOTHES and more piles of clothing kept arriving at the church. A group of women were busy sorting and wrapping them; boys were carrying them to an easy place to be loaded onto the truck. Others were visiting neighbors asking for clothing, medicine or food, or possibly enquiring if some children might stay in their homes for a few days. We talked about getting one of our Sunday school rooms ready to be used for housing people.

What was all of this? It was a huge flood that had suddenly hit Buenos Aires. The rivers, especially "el Rio de la Plata"—Silver River—were very high, but probably little damage would have been done if it had not been for the unusually high winds that pounded the waves against the shore and brought water into thousands of homes. Many lost everything; others lost little—but everything was soaked, and in this cold, damp weather nothing dries easily.

One day eight of the church ladies went down to the "Boca," the port section, to the Methodist Social Center and church located near the scene of severe damage. Here clothing was sorted, wrapped and sent out to where it might be received. Although our church received no children to care for, we had many places ready.

—MRS. ALLIN SHARP

Argentina

Progress Reported In Congo Construction

Three families are already living in houses which I have built in Congo since December, 1957. The Congolese pastor at Coquilhatville and his wife are living in a house I built for them. The Mission treasurer, Miss Myrle Ward, lives in the house built for her in Bolenge, and the Dean Cornwells moved into the newest Coquilhatville residence on May 15. This is one of the two new residences planned for "Coq" as a part of the Capital for Kingdom Building program.

I have been assigned two more residences to build, and I have hoped to finish one of them by the end of 1958. All of these houses are costing from $7,000 to $12,000 each, and in the States these houses would probably cost from $10,000 to $15,000.

—ARTHUR M. DEPEW

Belgian Congo

Young Peoples Conference In Okinawa Viewed as Success

We recently had a wonderful Christian Youth Fellowship conference at Kaneshi, in the northern part of Okinawa. There were eighty-four students and eleven leaders who attended for five days. We used facilities of the Kaneshi kindergarten and church.

We invited American youth for day camp, and they took part in a fine experience of international friendship. We had an afternoon and evening of the finest fellowship with twenty-two American young people. The program included bilingual singing of hymns, a discussion period in which both the Okinawan and American young people asked searching questions, and a panel discussion.

The consecration service was very significant. All were deeply impressed. After the service we wrote letters to ourselves, and I am sure that some of the young people by that time had decided to give themselves to the Lord and the church.

To this conference the Japanese United Church's youth department sent one fine boy as a delegate. We also were very happy to have five assistant leaders who came from Okinawa Christian Institute. They will go on to be our future church leaders.

—MISS ITOKO MAEDA

Okinawa

Mexican Students Give for Missions

Students at the Mountain of Light Farm near Pabellon, Ags., Mexico, harvested enough wheat in the "God's Acre" project this past year to earn two hundred pesos.

These young people are housed at the farm while attending school and starting their preparations toward the Christian ministry or other full-time Christian work or toward lay leadership in their home churches.

They voted to send eight dollars to Capital for Kingdom Building to help on a dormitory for their own school. They voted an equal amount for the Ecole Moyenne at Bolenge, Belgian Congo. Students at Ecole Moyenne are taking business and other courses not covered in the preachers' school or the teachers' school. Disciple missionaries help in the supervision of these schools.

The gift for their own dormitory will help others in coming years rather than the present group, who have resided in makeshift quarters. The cornerstone has been laid, however, for the first unit of the new dormitory.

Bible Society Works Among Trailer Families

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution, according to a recent report from the American Bible Society.

These trailer homes seem to be particularly prevalent west of the Mississippi River, where trailer settlements liberally dot the landscape.

In California the American Bible Society has equipped a Volkswagen bus with Scriptures. The bus is manned by a young Christian couple to serve the Scripture needs of trailer dwellers in that part of the country.

In the Rocky Mountains, by means of distribution through a trailer, the Society's office is now serving the many new communities that have sprung up. Along the St. Lawrence, the Society's office in Syracuse, New York, arranged a visitation in the 5,000 trailer homes occupied by the transient construction workers engaged in the Seaway Project.

First Nepali Wedding Held

We had our first Nepali wedding on Thursday, November 20, in Kathmandu. Both of the young people are Nepali Christians of our United Mission force.

The girl's name is It-mee-nam, and her birthplace was in Kalimpong. She is a nurse. Her parents are Christians. Daniel is a first-generation Christian. His parents live in the hills, some days' journey from Kathmandu. The new couple hope to do work in a small dispensary.

—MISS ELIZABETH HILL

Nepal

Day of Fellowship Welcomed in India

THE day was fair. In several villages women were up before the rays of light showed. There were all the regular duties of sweeping, cleaning, washing all the pots and pans left from the night before, preparing tea if they were fortunate enough to have that morning meal, and bathing the babies.

And this morning they were going to have to cook the noon-day meal to leave for their husbands and other members of the family. For were they not going to Keonta Dabri for the big area women's meeting? There were no busses or cars to take them, but they walked from two to five miles over village paths. From Takhatpur we rode, as it is seven miles over the shortest route and at least nine over the only road our jeep could travel. And oh, those ruts and bumps!

In Keonta Dabri, too, the women were up early preparing for us—cleaning the rice, cutting up the vegetables, and even—with the help of their husbands—killing the goat. The order had been, "very common food and no meat, as meat is too expensive." But these hostesses did not approve of this so they took up an offering and bought the goat. Here not only the women but the men were working. When the meeting started at ten, the men took over, finished cooking the meal, and then served it on our leaf plates.

Women from one village were hindered in coming because of measles in almost every home, but all of us who were there had a wonderful fellowship. There were reports and special songs from each group. One of the special features on the program was a puppet show giving very good teaching on the Christian home.

India —MISS ETHEL SHREVE

Missionary Worship Service

Theme: *The Path of Pilgrimage*

March

"There is no audience at a worship service. All who attend are meant to be participants." Worship Manual: CWF.

Here is no ready-to-use worship service. Here are only the raw ingredients from which you may create a worship service of your own. You are to choose from among the scriptures and hymns suggested; you are to develop your own meditation on the worship theme. A pattern is suggested here.

Call to Worship

Hymn

Prayer—May be spontaneous, or you may read it.

Scripture Reading

Brief Meditation on the Worship Theme—This should come from your own heart and experience.

Offering—This act of sharing is an act of worship. Mention this fact.

Prayer

Missionary Benediction

The worship theme for March is "Crossroads on the Pilgrim's Route." This is the third in the series based upon "The Path of Pilgrimage."

Suggestions for the call to worship: Read or sing the first verse of "O Christ, the Way, the Truth, the Life." (See below for the number.) Or read Psalm 95:6,7.

Suggestions for hymns:
410—O Christ, the Way, the Truth, the Life
558—Once to Every Man and Nation
566—Lead Us, O Father, in the Paths of Peace
321—Be Thou My Vision
(The numbers given are from *Christian Worship: A Hymnal.*)

Suggestions for scripture reading: Ephesians 6:10-20; Colossians 3:1-17

Interpretation of the Theme

Just as pilgrims on their way to a shrine sometimes come to a crossroads where they must decide which way to turn, so we, on our pilgrim journey through life, sometimes reach a crossroads. Then we must decide whether to go on or turn into a new direction.

Most of us meet dozens of crossroads every day. Usually we keep on going in the direction we have set, often not even recognizing the crossroads as we go through them. Shall I speak or be silent? Shall I stand or sit? Shall I fix soup or sandwiches for the children's lunch? We make thousands of like decisions without thinking much about them.

But there are other crossroads beyond which habit cannot carry us: whether to move to another city, how much to give to the church, where to send a son to college, whether to permit a daughter a certain activity, whether to buy that new appliance, whether to change jobs, whether to accept that new responsibility, whether to speak out on an issue that confronts my church. (You may want to elaborate on some of these crossroads. Are there major decisions facing your Fellowship? Your church? Your community?) We bring to bear upon these questions the best knowledge we have, and whatever spiritual resources we have developed.

This, then, is the important thing: to look to our spiritual foundations before we reach the crossroads. Are we, to use Paul's metaphor, fully clothed in the armor of God, or have we misplaced the breastplate of righteousness or the shield of faith? If our ultimate goal is to seek the things above, where Christ is, and if all our decisions are made in the light of this purpose, we cannot go far wrong.

A High Way and a Low

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham*

How to Relate This Theme to Your Study of South America

One of the crossroads which the Christian in Argentina must face is whether to oppose or submit to the Roman Catholic domination of the country.

How to Relate This Theme to Your Study of the Middle East

A crossroads which has from the beginning faced Christian missionaries in the Middle East is whether to go on pouring funds and personnel into a strongly Muslim region where opposition to Christianity is such that there is very little to show for the missionary effort of years.

—Marilynne Hill

*Used by permission of Miss Erica Oxenham.

Observe Youth Week

MILLIONS of American teen-agers are being challenged to use their influences for good on behalf of the Christian church in the sixteenth annual observance of Youth Week, January 25 through February 1.

The theme this year emphasizes "churchmanship," the response of young Christians to Christ through participation in the total life of the church.

"There are sixteen million Americans between the ages of 13 and 19, with an annual income of around $9 billion," said Stuart Langton of Springfield, Massachusetts, chairman of the United Christian Youth Movement, sponsor of Youth Week.

"They have a tremendous potential for good, and we intend to enlist the capacity of service of those we reach," he declared.

Helping young people to understand the nature and purpose of the church is the purpose of Youth Week.

The 1959 observance also marks the twenty-fifth anniversary of the organization of the United Christian Youth Movement. It now represents more than ten million Protestant young people between the ages of 12 and 24. UCYM is administered through the National Council of Churches.

The anniversary is being recognized in more than one thousand local observances. Some Christian Youth Councils, which exist in almost every state, have more than a twenty-five-year history of youth activity.

Recognizes Local Responsibility

"Churchmanship," says Donald O. Newby, director of the department of youth work of the National Council and executive secretary of UCYM, "involves integration into worship, fellowship, study, and service to the church.

"Young people are now acting more responsibly and are more involved in the work of the church," he stated. "We must face the fact today that young people are not just the 'hope of the future' but are an important factor in the present.

"If the church is wise, it will attempt to involve them as influentially in the church as they are in today's culture."

Mr. Newby called attention to youth influence today. "Their taste in music dominates the airwaves," he said. "They reportedly buy seventy per cent of all records and can make or break stars in the entertainment field."

It was pointed out that a research report estimates that by 1965 there will be 24,000,000 young people between 13 and 19 with an annual purchasing power from allowances and earnings of over $14 billion.

In Memoriam

Mrs. W. G. (Sarah Elizabeth) Brorein, July 23, 1958, Tampa, Fla. Her church was always her first interest. For more than 20 years she was president of the Loyal Workers' Class in First Christian Church. Served on board of the children's home for several years. "Everywhere I go, I find you have left a trail of sunshine in the lives of people whom you have visited or helped," said her minister. Age 96.

Mrs. J. W. Holsapple, Nov. 26, 1958, Temple, Tex. Member of First Christian Church and in 1930 was voted the outstanding minister's wife of the Christian churches of Texas. Her husband, J. W. Holsapple, died in 1947. Mrs. Holsapple always sat down front in church. Age 85.

For Adult Mission Study

MARCH

The March Program Is on Argentina

Theme

Middle East—South America

Missionaries in Argentina

Who They Are and Where They Are
And What They Do

GEORGE and June Smedley are the veterans of the Disciples of Christ in mission service in Argentina. They went there in 1955, after two terms of service in Paraguay, to replace Mr. and Mrs. S. S. McWilliams who retired at that time. The Smedleys have been engaged in educational work at Colegio Ward in Buenos Aires, but are at present home on furlough.

Agnes Fishback Lessley is another veteran in terms of service, although not all of her service has been in Argentina. She served in Paraguay from 1929 to 1951. She went to Argentina in 1958 after a year's service in Mexico, at Hope Hospital in Aguascalientes and Mountain of Light Farm at Pabellón. She is teaching in the Union Theological Seminary in Buenos Aires.

Allin and Betty Sharp have also served in Paraguay. They are trained in rural churchmanship and social service work and needed both these kinds of training at Coronel Oviedo in Paraguay. In 1958 they were transferred to Argentina where they are serving as pastors of the Villa Mitre Church in Buenos Aires.

William and Lena David expect to arrive in Argentina in the summer of 1959. They are at present engaged in language study in Costa Rica, preparatory to taking up their educational responsibilities in Argentina.

These people represent five states. Both Allin Sharp and Lena David were born in Kentucky. William David and George Smedley were born in Texas. George Smedley actually grew up in Florida. June Smedley is also a Floridian. Agnes Lessley comes from Nebraska; Betty Sharp from West Virginia.

The similarity of services needed in the Latin American countries, and the fact that for the most part the same language is used throughout Latin America, makes it possible to shift personnel from one country to another more easily than is possible in some of the other mission fields. Latin America is an excellent example of the mobility which is being practiced as part of the mission strategy for these times.

New Church in Florida

Study Director, in your program on Argentina there is an account of how a church came into being in the Florida *(floh-ree' dah)* suburb of Buenos Aires. Here is some information which should be added to that account.

When the convention of the churches of the Disciples of Christ in Argentina met in 1958, they accepted the Florida church into the association. There is a regulation that a church must have a certain membership before it can belong, and the Florida church had fulfilled this requirement.

A layman who was one of the first members of the congregation there, Julio Amaral, is carrying the full responsibility for the church's program and serving as its pastor. He earns his living by running a refrigeration and radio shop, but his real vocation is the church.

In the October, 1958, WORLD CALL you will find an article by Julio Amaral which describes one of the needs in Argentina and tells how some of the churches are responding to it.

Home Missions Project

Also in the program on Argentina you will find an account of the home mission work which is carried on by the churches of Argentina in Tablada, a factory district on the outskirts of Buenos Aires. Here is some information which you will want to add to that account.

Roberto Pereiro, another lay preacher, is supervising the work at Tablada. This work has suffered from too sporadic leadership. It has had to depend on volunteers from the churches and on help from seminary students. The regular attention which this lay leader and his wife are able to give is a blessing.

Thanks to a Capital for Kingdom Building project which one of the churches in the United States accepted, it has been possible to erect a sort of all-purpose building at Tablada. It serves as residence for the Pereiros, houses the vacation church school and other activities when they meet, and serves also as the sanctuary for the morning worship.

One bit of information which will be of interest to the Christian Women's Fellowship is this. Soon after the Pereiros started working at Tablada, a group of thirteen women of the neighborhood met with Mrs. Pereiro and Mrs. Smedley to talk about beginning a women's group. These women had never heard of such a fellowship, but they accepted the idea with enthusiasm. They plan to meet every two weeks.

Program Aids

Study Director, here is a simple device for you to suggest to the person who is going to "teach" or "present" the program on Argentina. This device, or a variation of it, will make it easier for the leader to present the facts, and it will make it easier for the group to follow them.

Have you heard of time-lines? Use the Historical Chart which is in the program as the basis for a time-line of Disciples' work in Argentina; the details can be added from the remainder of the resource material in the packet.

The time-line can be drawn on a blackboard, if you have one. A roll of wrapping paper would be even better. Draw your time-line down the middle of the sheet. (Some people like to use a ribbon.) The time-line may be either vertical or horizontal. List the years on one side of the line, leaving intervals between. Ahead of the meeting, prepare cut-outs of symbols for the opening of a work, for the erection of a church building, for a school, for a home mission project, for the beginning of a united work. Have these cut-outs ready to attach to the time-line. These cut-outs might be such symbols as a cross, a steepled church, a school building, joined hands. The name of the church or school or project can be written on the chart or on the cut-out if it is large enough.

A further detail can be added by superimposing the time-line upon an enlarged outline map of Argentina. The map does not need to be perfectly accurate, but the approximate location of Buenos Aires and Resistencia should be shown. Then as reference is made to a church or school or project in one or the other of these places, a line or ribbon can be made to run from the church or school or project to the city where it is located.

Whether the information about Argentina is handled by way of a speech, an interview, a panel, or general discussion, the time-line furnishes a visual aid to the educational process.

When completed, the time-line will show at a glance how many churches and schools there are in Argentina, where they are, and in how many union projects the Disciples share. It will also show the progress of the work, from the slow first beginnings to the more rapid signs of growth in recent years as the cumulative effect of all that has gone before begins to show results.

Here is a matching test for a "quickie" review. Scramble one of the columns and ask people to match them. Use it as a test, or use the lists to find partners just for fun.

1. Coronel	1. Oviedo
2. Paraná	2. River
3. Asunción	3. Paraguay
4. Friendship	4. Mission
5. La	5. Aurora
6. Villa	6. Mitre
7. Colegio	7. Internacional
8. Buenos	8. Aires
9. new road	9. Paraguay to Brazil
10. Evangelical	10. Protestant
11. Guarani	11. Indian dialect
12. Tablada	12. factory district
13. Union	13. Seminary
14. Argentine League of Evangelical women	14. Argentina's equivalent of America's United Church Women
15. Junta	15. Board

—MARILYNNE HILL

Youth and Missions

February—Month of the Middle East

CHRISTMAS is an event of the past. Teens have caught their breath from its many activities. At school, the semester-end race is over. This month is a good one for centering youth attention on the Middle East.

Featuring this exciting region for a month will make it possible for young people to gain a general understanding of its people, their problems and hopes, and ways Christians are witnessing among them. Here is an opportunity to help teens build attitudes which will shape their thinking through years to come.

Where to begin? Look at the study materials in *PM Pack* and *Fellowship*, freshly prepared for this year. Films, flat pictures, maps, books, and other supplementary materials are described in *CYF Studies Christian World Outreach*. Besides the regular discussion meetings, plan some special event.

Make the Middle East Ecumenical

Why interdenominational meetings? Thirty communions are studying the Middle East this year. When some forty to fifty million people in Canada and the United States focus their interest on one region, youth should do something dramatic and significant in relation to the study—something that stresses unity as well as Christian work in the region. Particular reasons make this area a good ecumenical topic.

Everybody's land is the Middle East, since Bible lands lie in it. Oil and other products make it one center of economic interest. Its explosive political potential keeps it on the front page. Protestants unite in Church World Service and other agencies which serve refugees, and they unite in great colleges and universities which train leaders for the nations.

How plan an interchurch meeting? Propose the project to the Christian Youth Council if there is one in your community. If none exists, go to the president of the youth fellowships in nearby churches to suggest the meeting. Plan so that each church group will have a definite part in the event.

Activities for All Tastes

▶ If it is to be called a dinner, banquet or feast, plan for Middle East songs, decorations and food. Let color pictures of scenery and people add interest. *Glimpses of the Middle East*, a set of black-and-white pictures, may be arranged as a cluster to emphasize Christian work. Use the Persian rug place mat.

Stories of the persons pictured on the map, told in *Middle East Face Sketches*, make the dinner program. *CYF Studies* offers help for colorful decorations, foods and songs of the area.

▶ Just what are Christians doing? Let a meeting feature word pictures of outreach activities and the stories of young Christians. A panel may then discuss contributions and tasks of the church and the part young North Americans can have in furthering its work. Find needed material in *Face Sketches* and *Caught in the Middle*.

▶ How is Islam—the faith founded by Mohammed—different from Christianity? Since most of the people in the Middle East are Muslims, a discussion on this subject could lay a basis for understanding the people and their culture. Borrow material from *Introduction to Islam, Junior Highs and Bible Lands Today* (pages 30, 31), and *Youth Guide on the Middle East* (pages 24, 25).

▶ Why not a short play? *The Khanum and Her Treasures* may be presented through a walk-on performance, with a few rehearsals but without memorization.

▶ What for those who want to continue with the subject? Introduce books of the region through presenting characters, scenes and issues from them. You may include *Land Between, My Arabian Days and Nights, Pearls Are Made, A Tool in His Hand, Gertrude Bell: Daughter of the Desert,* and *Ring of Fate*. *CYF Studies,* page 5, describes these books. They count on the Books Are Bridges reading goal.

▶ Movies of the Middle East would be effective. Follow *Mid-East Profile* or *South of the Clouds* by a film forum. Consider other films described in *CYF Studies*. Or invite a traveler to show his color slides of the Middle East.

Dust Off History

Whatever your kind of meeting, you may begin by dusting off the history of these lands, many of which seem to belong to all of us since they are Bible lands. Let a long strip of wrapping paper run along the walls and carry a time line, showing the age of Middle East civilizations. On a jumbo map of the region, perhaps covering much of the front of the room, place names of countries and of well-known cities and pictures of famous objects.

Ask someone to prepare to do a brief summary of history of countries, pointing out places on the map. Feature the lives of Bible characters, placing them on the time line and pointing out their movements on the map. Show that if Abraham had made his journey in our day, he would have needed five visas! Trace the missionary journeys of Paul.

With the map and line, explain the Nestorians, Coptics and other branches of the early church, showing the effect of the rise of Islam. Indicate the entrance of Western Christianity through the modern missionary effort.

Meet Some Middle East Christians

Elias Hammo, formerly one of the so-called "devil-worshipers," is the first Iraqi to complete the three-year seminary course and become an ordained minister in the Protestant churches. His wife, Mary, came from Jordan.

Halana Makhiel, reared by a father who equated Christianity and learning, became involved in trying to make Egypt literate. She worked with Dr. Laubach. She was lent to the United Nations to head up a literacy effort in Arab refugee camps.

Reuben Batoon, son of an outstanding Christian leader of the Philippines, received much of his education at Texas Christian University, directed youth work in the Philippines, and with his wife was sent out by his people as a missionary to Iran.

(Their full stories, with five others, may be found in *Middle East Face Sketches*, and their pictures will be seen on Middle East Place Mat.)

—Mareta Smoot

Not far from the place said to be the childhood home of Jesus, a present-day carpenter of Nazareth and his helper operate their shop with power tools.

—Photo by M. Smoot

WORLD CALL NEWS ROOM

Appreciation Expressed For Worker in Pakistan

Mr. Wyker

WORDS of appreciation for the work of James D. Wyker were expressed in an address of welcome presented on the occasion of his visit to Sishu College in East Pakistan last fall.

The welcome was addressed to Mr. Wyker as president of the Christian Co-operative Society of East Pakistan by the Dhamsar Christian Co-operative of the College. It said in part:

"Your cultivated talents, your sincere devotion to the cause of the betterment of the poor Christians of this part of the world, and your enlightened interest in various aspects of this movement, all crowd together in our minds today and will remain indelibly imprinted in our memory."

Mr. Wyker of Mt. Vernon, Ohio, a Disciple minister, is at present in East Pakistan aiding with the distribution of Church World Service emergency relief supplies and in the establishment of agricultural co-operatives. Mr. Wyker's work is carried on under the East Pakistan Christian Council in association with the Disciples' Council on Christian Unity and the World Council of Churches. His work is supported by funds from Week of Compassion offerings.

Service Pins Awarded

Recognition for service has been granted to thirty-five workers in missions and Christian education by The United Christian Missionary Society.

Thirty-year awards were given in Indianapolis recently to Miss L. Dee Warren, national director of audio-visual services, and Mr. and Mrs. Henry A. Stovall, superintendent-director and principal at Hazel Green Academy in Kentucky. The Stovalls' award was made in absentia.

Pins are being sent to a total of six workers at Hazel Green Academy and to three at Mexican Christian Institute, Christian service center at San Antonio, Texas. Weather and busy schedules prevented these home missionaries from getting to Missions Building for the year-end program of recognition for the group who have amassed a total of 400 years' service.

Willard M. Wickizer, executive chairman of the division of home missions and Christian education, received a twenty-five-year pin. Francis W. Payne, United Society treasurer, and C. A. Weesner, executive secretary of audio-visual services, were given twenty-year pins.

Five others received fifteen-year awards; ten, the ten-year pins; and fourteen, the five-year pins. Overseas missionaries and a number of state association workers and CWF secretaries received service recognition at the St. Louis International Convention Assembly in October, 1958.

Golden Wedding

Dr. and Mrs. Harry B. McCormick celebrated their fiftieth wedding anniversary on Dec. 31, 1958. Dr. McCormick, a former president of the United Society, has been serving an ad interim pastorate at Central Christian Church, Orlando, Fla.

Church Extension

Three retiring board members received certificates of appreciation at the close of the directors' meeting of the Board of Church Extension held in Indianapolis last December.

A. C. Brooks, minister of Third Christian Church, Indianapolis, completed fourteen years of service. R. Melvyn Thompson, minister of First Christian Church, New Castle, Ind., completed twenty-two years; and the chairman of the board, Lloyd V. Channels, minister of Central Christian Church, Flint, Mich., completed nine years.

Four new directors who filled vacancies beginning on Jan. 1 were also recognized. They are Earl R. Jarvis, president of the Oran State Bank, Sikeston, Mo.; Harold E. Weaver, attorney, Leipsic, Ohio; Kenneth M. Hay, minister of Lakeview Christian Church, Dallas, Tex.; and Earl B. Pulse, president of Union Starch and Refining Co., Columbus, Ind.

Kenneth B. Seeley was elected chairman of the board and David Jones, vice-chairman.

Births

A daughter, Carol Elizabeth, was born on Dec. 1, 1958, to Mr. and Mrs. Richard Dodson, missionaries at Bosobele, Belgian Congo.

Jill Morgan Snipes, daughter of Mr. and Mrs. Paul David Snipes, was born in Indianapolis on Dec. 7, 1958. Mr. and Mrs. Snipes are missionaries in Belgian Congo.

Missionaries

Three missionaries closed their work with the United Society recently. They are Miss Hazel Hughes of Japan, who was married in December; and Mr. and Mrs. David McGough, assigned to Latin America.

Miss Hughes was married on Dec. 20 to Lloyd Stark, professor of mathematics at Butler University in Indianapolis. The former missionary served for five years in administrative and educational assignments in Tokyo. She arrived in the United States this past August on furlough.

Takes Pastorate

C. Edward Weber, who resigned in December as a staff member of the department of church development and evangelism of the United Society and the Committee on Military and Veterans Services, has become pastor of Central Christian Church in Marion, Ohio.

Services Held for Disciples

Wilfred Ernest Gordon, missionary to India from 1898 to 1940, died at his home in Norwood, Manitoba, Canada, on Nov. 27, 1958. Born in Bombay, India, in 1876, Mr. Gordon married Dr. Ada McNeil, Disciple medical missionary, in 1905. He carried on evangelistic and educational work at Jhansi, Jabalpur and Damoh. His wife died in India in 1946. On his return that same year to Canada, Mr. Gordon continued to serve the churches as ad interim pastor and convention speaker.

Porter A. Sherman, missionary to India from 1907 to 1928, died at his home in West Rupert, Vt., on Oct. 18, 1958. Born in West Rupert in 1877, Mr. Sherman married Miss Charlotte Jilson in 1905, and in 1907 they began their foreign missionary service in India. Mr. Sherman carried on evangelistic and educational work in Hatta, Bilaspur, Mahoba and Bina. In 1928 they returned to West Rupert where he served his home church as pastor until his retirement in 1945.

Word has been received of the death of ***Myers Y. Cooper,*** member of Walnut Hills Church in Cincinnati, Ohio. A former governor of Ohio, Mr. Cooper was for years a trustee of the United Society.

Mrs. Louisa B. Kunz, mother-in-law of United Society president A. Dale Fiers, died in Indianapolis, Dec. 16, 1958. Born in 1874 at Wheeling, West Va., Mrs. Kunz came to Indianapolis three years ago to make her home with her daughter and son-in-law. She was a member of Downey Avenue Christian Church. Burial was at Wheeling, W. Va.

Mrs. Flora Foley Mitchell died on Nov. 7, 1958, in Springfield, Ore., after a year's illness. She was the mother of Miss Hattie Mitchell, missionary to Belgian Congo for thirty-five years. A member of First Christian Church of Springfield, she is survived by two daughters, a son and one sister.

Mrs. Sumner A. Davis, mother of Miss Jane Davis, missionary to Belgian Congo, died on Dec. 8, 1958, at Talladega, Ala. Burial was at Birmingham.

Book Chat

(*Continued from page* 24)

Christian faith. G. Ernest Thomas has provided daily meditations for the forty-nine days of the Lenten season built around the seven last words from the cross. The work is called *Daily Meditations on the Seven Last Words*. Each devotional is about 500 words, well written and appropriate. For example, the first word is "Father, forgive them," and the meditations are on forgiveness. The book is a useful device for centering upon the great themes of the Easter season.

Books Mentioned in Book Chat

STORY OF THE CHRISTIAN CHURCH, by Winthrop S. Hudson. New York. Harper & Brothers. 106 pp. Price, $2.25.

THE WORLD'S RELIGIONS, by Charles S. Braden. New York & Nashville. The Abingdon Press. Paper. Price, $1.25.

WHAT'S RIGHT WITH RACE RELATIONS, by Harriet Harmon Dexter. New York. Harper & Brothers. 248 pp. Price, $4.00.

SEGREGATION AND THE BIBLE, by Everett Tilson. New York and Nashville. The Abingdon Press. 176 pp. Price, $2.50.

I BELIEVE IN IMMORTALITY, by John Sutherland Bonnell. New York & Nashville. Abingdon Press. 93 pp. Price, $1.25.

DAILY MEDITATIONS ON THE SEVEN LAST WORDS, by G. Ernest Thomas. New York & Nashville. The Abingdon Press. 143 pp. Price, $2.00.

Some Recent Books

PRAYER IN THE MARKET PLACE, by John W. Harms. St. Louis. The Bethany Press. 96 pp. Price, $1.75. The author, a Disciple, is executive vice-president of the Church Federation of Greater Chicago. He has made a unique collection of prayers for business conventions, club assemblies, city council meetings, and other so-called secular occasions. He has drawn from many sources for these prayers. He contends that these prayers are an important function of religion and has an opening essay with pertinent suggestions for prayers at such occasions. It is a unique and useful book.

ALL THROUGH THE YEAR, by Grace W. McGavran. St. Louis. The Bethany Press. Decorations by Ruth W. Rogers. 126 pp. Price, $2.50. This is a beautifully designed book of poems and essays written for little children and organized around the four seasons of the year. It takes real genius to write to the level of the child mind and have a pertinent message.

GIFT OF LIFE, by Wesley P. Ford. St. Louis. The Bethany Press. 96 pp. Price, $1.75. The author of these twenty-nine meditations is pastor of Central Christian Church in Pasadena, California. This is the best devotional book we have read for some time. The illustrations are fresh, the writing is good, and each meditation has a sharp insight. It is tempting reading for a preacher. One is apt to "steal" these ideas for sermons.

THE BIBLE AND OUR SOCIAL RESPONSIBILITY, by Harold L. Lunger. 124 pp. St. Louis. The Bethany Press. This work is designed as a textbook for young people and adult classes. It is a full-length book so organized for teaching purposes as to cover the field of our social obligations. If there are those who want something different from the regular lesson material for our church schools, they had best read this work. It is comprehensive, scholarly and intellectually sound, and reveals spiritual awareness.

—C.E.L.

THE GHANA ASSEMBLY OF THE INTERNATIONAL MISSIONARY COUNCIL. Edited by Ronald K. Orchard. New York. Friendship Press. Price, $3.25.

Here is a carefully edited report on the important 12-day missions conference held in Accra at the 1957-58 year end. It includes preparatory papers, selected papers sub-

ROBES

Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1148 S. 4th St. Greenville, Ill.

Picture Your CHURCH on Fotoware RAISE FUNDS

Hundreds of church groups are selling these lovely Commemorative plates to raise money for building funds, organs, furnishings, etc.

FOTOWARE is photography on chinaware. Yes, a photograph of YOUR CHURCH is actually reproduced on pre-sensitized chinaware, after which a protective treatment is applied making it a permanent and decorative keepsake.

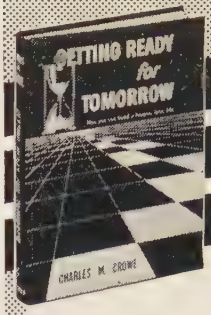
Your group will enjoy this fascinating and yet dignified means of raising funds. Imagine how eager each member will be to have a lovely gold-bordered plate, picturing her own church in the warm soft tones of a photograph.

- Initial orders for as few as 25 plates, reorders for 12 or more.
- Large 10 inch gold-bordered plates.
- No art charge for removing unsightly objects from photo or adding others to enhance its beauty.

For sample and illustrated literature write:

PRESTON-HOPKINSON CO.

Dept. W, Appomattox, Virginia



GETTING READY FOR TOMORROW

Charles M. Crowe

How you can build a happier later life. Dr. Crowe is concerned here with the kind of attitudes you should develop, and the personal resources you can discover, that will help you face old age confidently and creatively. $2.75

HOPING TO BE SOMEBODY

K. Morgan Edwards

The "good news" of the gospel —why you can hope and what you can hope for. The author is a well-known Pasadena, California, minister. His book challenges you to take a realistic view of human nature, and at the same time to become, with God's help, a better person. It will appeal to everyone who is striving to "be somebody." $2.50

OUR JEWISH NEIGHBORS

Edward Zerin

Jewish life and ways, briefly explained for junior and senior high youth. Informative and interesting, the book is particularly valuable to Sunday school and other groups planning visits to Jewish houses of worship.

Paperbound. $1

Order from your bookstore

ABINGDON PRESS

WORLD CALL

A stimulating new book in the family life field . . .

CHRISTIAN FAMILY LIVING

by Hazen G. Werner

Husband-wife relationships, childhood development, sex education, teen-age turbulence, and family feeling—these are some important aspects of family life that the author treats in this helpful presentation about the Christian home. Pointing out how the principles of Jesus can pervade all these areas, Bishop Werner shows how you can have the home you want—one in which tensions are eased, religion is made more meaningful, and each person becomes better for being a part of it. **$1**

HAZEN G. WERNER, a bishop in The Methodist Church, has held several official positions that indicate his church's regard for his interest in the Christian family. He is also the author of several books and articles in this field.

Order from your bookstore

ABINGDON PRESS

mitted to the assembly, speeches delivered there, and a selection of papers coming out of this representative world conference. The volume closes with a 55-page essay by Erik W. Nielsen on the nature and task of the I.M.C. in the present situation.

THE CHILDREN OF BIBLE TIMES, by Sam Patrick and Omar Garrison. New York. Prentice-Hall, Inc. Price, $3.95.

The artist and author of this delightful book believe that children of the Bible were basically the same as those of modern times and have carried out that view here with reverence and simplicity. Sam Patrick's black-and-white sensitively drawn portraits, based on living models, are accompanied by Omar Garrison's brief descriptions of the part each person played in the events of the Old and New Testaments. There are sixty-seven illustrations.

NASHVILLE AS A WORLD RELIGIOUS CENTER, by James W. Carty, Jr., is an attractive 24-page book which is being distributed by the Cullom & Ghertner Company of Nashville, Tennessee, to clergy of all faiths, both in Nashville and throughout the nation, to colleges and universities, to libraries, and to interested laymen in Nashville and elsewhere. The book is not for sale.

Book of the Month

LOOKING TOWARD CHRISTIAN MARRIAGE, by Donald M. Maynard. New York and Nashville. Abingdon Press. Price, $1.50 (paper).

The Commission on the Promotion of Christian Literature recommends to Disciples of Christ for February reading, *Looking Toward Christian Marriage*. This book, by Donald M. Maynard, is reviewed by David Roomy of Indianapolis, the International Christian Youth Fellowship president. Mr. Roomy says:

"The author, who is head of the department of religious education at Boston University's School of Theology, provides a comprehensive survey of Christian marriage extending from the first thoughts of marriage through the early years of married life. He deals with such concerns as the preparation of one's own self for marriage, the qualities to look for in a life partner, the effect of religious differences in marriage, the approach and criteria for finding the right partner, etc.

"This is a vital new reading book for youth, students, young adults, and engaged and recently married couples."

Publications Received

PREACHING THE RESURRECTION, edited by Alton M. Motter. Philadelphia. Muhlenberg Press. $2.25.

FACES ABOUT THE CHRIST, by Holmes Rolston. Richmond, Va. John Knox Press. $3.50.

A WOMAN WANTS GOD, by Mary Lou Lacy. Richmond, Va. John Knox Press.

ONE BODY, ONE GOSPEL, ONE WORLD, *The Christian Mission Today*, by Lesslie Newbigin. New York. International Missionary Council.

THE UNITED STATES AND THE UNITED NATIONS. New York. Manhattan Publishing Co. $3.00.

HOW TO PASS HIGH ON COLLEGE ENTRANCE TESTS. New York. Arco Publishing Co. $2.00.

'TWIXT TWELVE AND TWENTY, by Pat Boone. New York. Prentice-Hall, Inc. $2.95.

THE BLACK BOOK ON RED CHINA, by Edward Hunter. New York. The Committee of One Million, 17 Park Avenue. $2.00.

BEYOND CONFORMITY, by W. Curry Mavis. Winona Lake, Ind. Light and Life Press. $2.75.

MARY PONDERS, by Thornton B. Penfield, Jr. Boston. The Christopher Pub. House. $2.00.

I WILL WRITE YOU A SONG AND OTHER POEMS, by Ona M. Rounds. Boston. Christopher Pub. House. $2.50.

SAMMY MORRIS, by A. R. Evans. Grand Rapids, Mich. Zondervan Pub. House.

POCKET CONCORDANCE AND BIBLE GUIDE, adapted from Cruden's. Grand Rapids, Mich. Zondervan Pub. House. $1.95.

TV Program Returns

On Sunday, February 1, "Frontiers of Faith" returns to the air for three months over NBC-TV. This program, in which Disciples of Christ have shared over the past few years, is the responsibility of the Broadcasting and Film Commission of the National Council of Churches.

The first eight programs of the new series will be dramas drawn from contemporary life. They will, according to the producers, "demonstrate the underlying theology involved in man's reconciliation to man and to God, the burden of guilt, and man's need for personal forgiveness for himself as well as for others."

The CBS-TV series, "Look Up and Live," began its new programming on January 4. The Cane Ridge revivals will be featured on the February 8 program.

Audio-Visual Suggestions

THE SAGA OF THE BIBLE is a sound filmstrip designed to give a general view of what the Bible is, to show when it was written and by whom, and indicate those who in modern and ancient times have translated the Bible into the different languages of the world. Produced by the American Bible Society. 60 frames; 14 min.; color; rental, $2.00.

DOES CHRIST LIVE IN YOUR HOME? is a film in which Bob Cartwright's father tries to convince him of the importance of family worship. Bob is ashamed of it, and his teen-age children are afraid of being labeled as religious fanatics. Through a visiting family, they realize that they are wrong, and they begin to observe family worship in their home regularly. Produced by Family Films, Inc. 30 min.; B&W; rental, $9.00.

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P.O. Box 179, St. Louis 66, Missouri.)

Church in the New Israel

Mission from Scotland Thrives in Holy Land

(Editorial Note: *The following article is from a recent issue of* Life and Work, *the official publication of the Church of Scotland.)*

THE new Israel, virile, growing, building, creating. The new Israel, surrounded by border incidents, war (hot and cold), plottings and intrigues in surrounding states. Alarms and excursions. In the midst the Christian church sharing the thrill of rebuilding and the dangers that encompass.

Mrs. Margaret S. Davies, former president of the Women's Jewish Mission, was one of a delegation of three people who went out this summer to gain first-hand information. Their visit started on the first day of the second decade of the new state of Israel.

"Israel is a young country," she says, "It is a country teeming with young life. Everywhere there are children and pregnant women. Our work in schools and hospital, miraculously preserved from former days and adapted to the new conditions and needs of the young state, has a definite place there and presents a strong challenge and opportunity to witness for Christ."

Thrilled with Visit

Mrs. Davies spoke of the thrill of her first visit to the Bible lands and particularly at being able to see at close quarters the school and hostel at Jaffa, "of which I had thought so much, spoken about so often, and prayed for regularly and helped to pay for!"

The value of the work of the school is reflected in the interest of the Israeli Ministry of Education. They stated that it accomplished much more than Israeli schools, except as regards the teaching of Hebrew, which would be the sole condition of its recognition.

A tour of the school showed the countries of origin and varying backgrounds of the children, reflecting the immensity of the task of the government in welding this variety of subjects into one nation. The locally appointed staff consists mostly of Jewesses, Arabs and Armenians.

Met American Student

Mrs. Davies met Mr. Fredickson, an American student who has been on loan to the Church of Scotland for a year. "He asked me to convey his congratulations to the women of the church for the contribution they are making to the future of Israel. In his social studies class he has had experience of Jews, Arabs and Christians working together, and he believes that the give and take he witnesses promises well for the future."

The delegation also visited and were impressed with the efficiency of Tiberias Hospital, ready to meet any emergency. It serves also as a maternity and gynaecological center for the Israeli Health Department. Wards and nursery were full to capacity.

A postscript is supplied by the Reverend W. D. Crombie of Glasgow, who was in Israel on a private visit about the same time.

"I met a missionary who has watched Israel grow. 'This is a country whose main features, good and bad, have grown out of necessity. Its people are pushing and crude, but brave and industrious, full of vitality, but with undertones of sadness. There is a very dangerous vacuum left by the abandonment of the old faith, which only Christ can supply.' "

WORLD CALL

Accredited By The American Association Of Theological Schools

The COLLEGE of the BIBLE

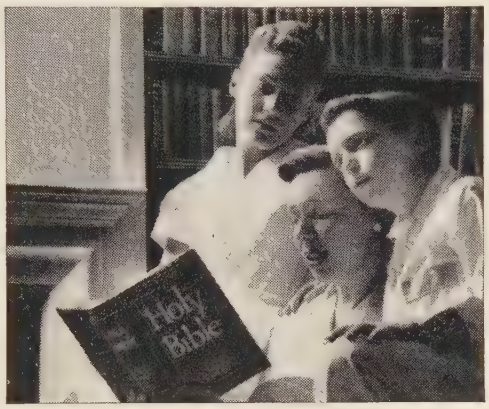
LEXINGTON, KENTUCKY

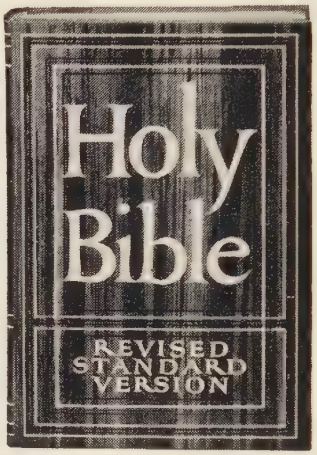
B.A. or equivalent required for admission
Preaching opportunities and housing facilities

Information on request

In the main stream of Brotherhood activities.

GIVE THE RSV BIBLE...





...written in the living language of today
...printed in clear, easy-to-read type

118 O give thanks to the Lord, for he is good; his steadfast love endures for ever!
PSALMS

Actual-size type specimen from these RSV Bibles:

Popular Family and Student Editions (shown above). Maroon buckram. Page size: 5½" x 8¼" (3800) . **$6.50**
In genuine leather. Gold edges. Ribbon marker. Boxed. Black or red (3807, 3807RI) **$10.00**

Red-Letter Editions. An RSV Bible with the words of Christ in red. In moments, any part of the Master's message can be found for inspiration or study. Maroon buckram. Page size: 5½" x 8¼" (3900RL) **$7.50**
In black genuine leather. Gold edges. Ribbon marker. Boxed (3907RL) **$11.00**

NEW INDIA PAPER EDITIONS. A triumph of the bookbinder's art. Less than 1" thick. Page size: 5½" x 8¼". Gold edges and stamping. Ribbon marker. Boxed.

- Rich black or red genuine leather (3808X, 3808XRI). **$13.50**
- Luxurious black or red genuine morocco, leather-lined. Truly magnificent (3868X, 3868XRI) **$20.00**

Compare the type specimen at left with a page from any other Bible. See how legible the size and face of the type make each *word;* how the proper amount of white space makes each *line* stand out.

As well as being easier to read, the Revised Standard Version Bible is also easier to understand. It replaces the confusing words and expressions of older versions of the Bible with the clear, familiar English we use today—yet preserves all the poetic beauty of the Scriptures.

Because of the RSV Bible's clarity and accuracy, the stories and teachings of our religious heritage actually come alive with vivid new meaning.

This Easter, or on any gift occasion, make your loved ones a present of the RSV Bible. You'll be long remembered for such a timely and timeless gift.

Ask your book dealer or denominational bookstore to show you the many handsome editions of the RSV Bible today.

THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible

WORLD CALL

Valija Zobens smiles with joy as she is reunited with her father upon her arrival from Prague. They are now in Lincoln, Nebraska.

—RNS Photo

End of a Long Journey

THE long journey of Valija Zobens, a Latvian woman paralyzed from tuberculosis contracted in a slave labor camp, was finally ended recently when—with the help of Disciples of Christ and other American communions—she was joyfully reunited with her family for the first time in fourteen years.

Miss Zobens' long and arduous journey began at the outbreak of World War II, when her family was separated—her father drafted into the German army, her mother and brother taken to a slave labor camp, and she taken for forced labor in Czechoslovakia.

After his army release, Mr. Zobens vainly searched Central Europe for two years looking for his family. Finally he found his wife, Anna, and son, John. But even the International Red Cross could find no trace of Valija. In 1950 the rest of the family, aided by the Lutheran Church, came to America and settled in Nebraska, where the father is now a railroad mechanic.

Several years ago the Red Cross located Valija. She had become a victim of tuberculosis in the prison camp near Prague; and although the disease was arrested, she has been unable to sit upright for the past six years.

Attempts to bring Valija to America met with difficulty.

The Latvian quota was oversubscribed; a ten-year wait was predicted before she could come to America, and the Czech government refused a visa.

However, through the intercession of the American Protestant churches—working together through Church World Service—Valija was eventually granted a visa and given a United States entry permit under a new law permitting separated families to use the unfilled quotas of other countries. (Disciple participation in CWS is through Week of Compassion offerings.)

So William Zobens met his daughter in New York City after her arrival by plane from Prague. She was taken on a stretcher to a train bound for Lincoln, Nebraska—the end of the long journey for 33-year-old Valija Zobens—and the beginning of a new life for which she had almost given up hope.

Now—Bokatola!

Disciples Choose a New Center for Congo Work

By EDNA POOLE*

DURING its first twenty-five years the African Mission of Disciples of Christ developed by organizing station by station. Each station became the center of a large area of back country which it evangelized and supervised. The educational, evangelistic and medical personnel of the station worked together to accomplish this end.

There were no schools except on the central station and the boys and girls from the villages had to come to the station for their education. This necessitated large dormitories which became a special educational project.

Very early, the staff of the Bolenge station attempted to establish village schools to provide at least the first two years of schooling. But the teachers were so poorly trained and the distances from the station were so great that the schools were not very

*Miss Poole is a missionary to Belgian Congo with The United Christian Missionary Society.

TEACH the BIBLE to Pre-Schoolers

OBTAIN free samples of GOSPEL LIGHT educationally-correct Sunday School Bible materials for Nursery *(2-3 years)* and Kindergarten *(4-5 years)*, correctly graded to help you teach Bible truths to precious pre-schoolers. Also ask for helpful 24 page brochure, *"That Ye May Teach,"* complete with organizational chart to help your Sunday School grow! Please mention your position in your church. See your Christian bookstore or...

Write to Room 226, either office

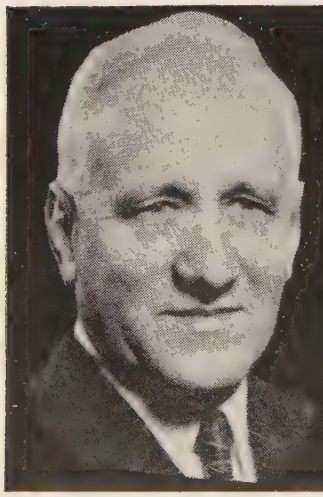
Gospel Light PUBLICATIONS
Glendale 5, Calif. • Mound, Minn.

CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A18.

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.



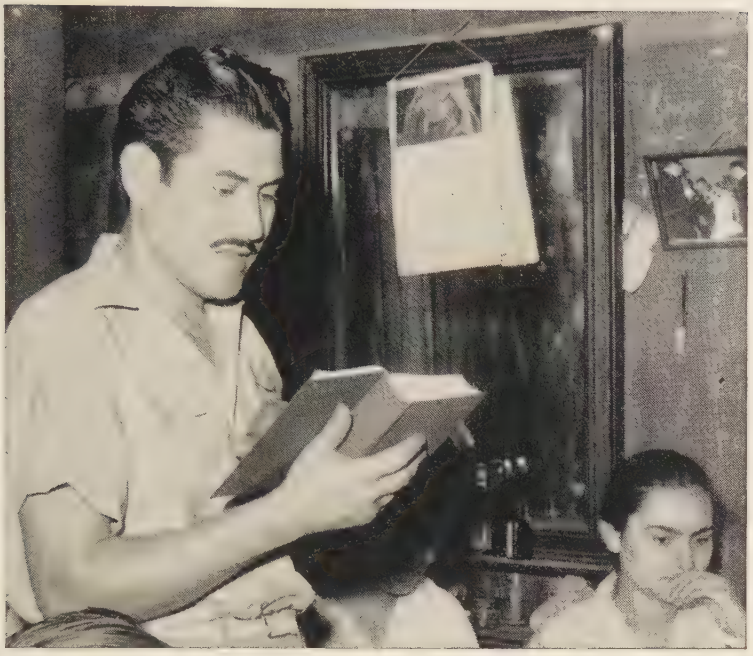
E. Stanley Jones

Pocket-size books of daily inspirational reading for the year 'round.

Christian Maturity	$1.50
Abundant Living	$1.75
Growing Spiritually	$1.50
Mastery	$1.75
The Way	$1.75
The Way to Power and Poise	$1.50
How to Be a Transformed Person	$1.50

order from your bookstore **Abingdon Press**

What Is He Reading?



Sergio Martinez is reading the Bible. His listeners have gathered for worship in a humble home in Asunción, Paraguay. Sergio was converted to evangelical Christianity by Disciples of Christ missionaries and by his father, who is an enthusiastic lay evangelist.

Sergio is a member of the Peru Street Christian Church in Asunción. Each week he meets with a group in a new community in the suburb of San Miguel, seeking to share the message of the living Christ.

You can help to share the word of God with people in other lands by supporting The United Christian Missionary Society. You can help to supplement your offerings by making a gift annuity agreement with the United Society.

A United Society Gift Annuity

- **will bring you a dependable income as long as you live**
- **will help to extend the Kingdom of God after your death**

For rates and information on

The United Society Gift Annuity Plan

Mail this coupon to:

Resources Department
THE UNITED CHRISTIAN MISSIONARY SOCIETY
222 South Downey Avenue
Indianapolis 7, Indiana

MAIL NOW!

Please send rates and information on The United Society Gift Annuity Plan.

..... (name)

..... (street)

..... (city, zone, state)

A FREE GIFT FOR YOU!

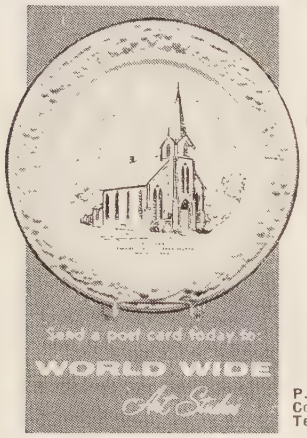
HANDY, PURSE-SIZE SEWING KIT

Yours for just three minutes of your time which is all it will take for us to show you how your group can raise money—in an easy and dignified way—with Lovely

KEEPSAKE PLATES

permanently decorated by our exclusive "Cerama-Etch" process.

THIS OFFER IS LIMITED, SO ACT NOW.



AND ASK ABOUT OUR FREE FUND RAISING COUNSELING SERVICE.

P.O. Box 962
Covington
Tennessee

efficient. Bolenge, being the oldest station and having as well the largest territory, found that it was being crowded by the numbers of pupils seeking to come to the station school.

The second twenty-five years brought new developments. There arose this need for better trained teachers and preachers. Since it was not possible or practical for each station to attempt to organize high schools the Congo Christian Institute was established as an all-mission training school. It was located at Bolenge.

This has expanded into two schools, a ministerial training school and a normal training school. The latter division has become a union school. There is also the Ecole Moyenne, a school on the Junior High School basis. We hope the next one to be established will be one for the girls who have finished the primary school on each station. This would have a home economics program of study.

Began to Need More Room

The missionary staffs of these training schools and the many students who came began to need more and more room. The staff of the Bolenge station find that it is more and more difficult to carry on the educational and evangelistic program for the large area it must supervise. This is because of increasing expenses of travel, of the overwhelming numbers of pupils pushing at the doors of the schools, of the increasing prices of food as well as the scarcity in a place so close to a large city as Coquilhatville. They have tried to increase the work done in the regional schools (a school serving several villages) but found that it was impossible to give the Congolese teacher the help he needs to make these schools efficient.

Furthermore, since Bolenge is the oldest station, the buildings are all becoming unusable. This would necessitate replacing some and extensive repairs on others.

Staff to Move

Therefore the evangelistic and educational staff of Bolenge station will move to Bokatola. This is almost in the center of the area that the station must supervise. Since a new road has been opened it is only eighty-two miles from Bolenge and Coquilhatville—about two hours away from medical help.

There will not need to be a large center built up there. It is planned to strengthen the village and regional schools rather than have a large station school. The pupils will be close enough to their homes for their parents to help them with food.

The government has approved our request for a piece of land. It remains to settle with the Congolese owners of the land. There will be a big pow wow. The village fathers will come, each carrying his own stool, wearing a monkey skin hat if his rank rates that, his body painted with red camwood powder and oil. There will be a lot of talk-talk interspersed with proverbs and parables. But finally an agreement will be reached and they will cede us the land. They want us to come. They tell us over and over that they look forward to the strengthening of the church in that area.

Builder Lays Plans

Our builder, Edgar Dade, plans to begin the first residence (for which we have the funds) very soon. We have almost enough money for the second residence. We have funds for a school building. We do not yet have the funds we need for a second school building so that the girls can have their own school and dormitory. We also need a boys' dormitory, a church building and a light plant.

Thus the place known as Bolenge will become a secondary school center, comprising many phases of leadership training. This includes the printing press which has its plans for enlargement.

Bokatola will become the center of the educational and evangelistic supervision work that is done by the station staff itself.

World Council Folders

Two new folders have been released by the World Council of Churches to meet a long-felt need for simple publications to describe the work of this world ecumenical body.

These new publications are *What Is the World Council of Churches* and *Questions and Answers.* Both folders are available from the New York office of the WCC, 156 Fifth Avenue, at five cents each. Discounts are available for quantity orders above 100.

Another publication, the handbook *The World Council of Churches,* is available for a charge of 50 cents.

Written especially for the coming Easter season, the March-April number of The Upper Room will help you to appreciate more fully the glory of this, the most meaningful of all Christian holy days.

Use of The Upper Room will stimulate prayer and meditation in Lenten days, and lead up to the high point of Christian worship at Easter. At the same time, using The Upper Room during the Easter season will strengthen the habit of daily devotions in the lives of those who use it.

Order your March-April number of The Upper Room NOW. Ten or more copies to one address, 7¢ a copy. Individual subscriptions (by mail) $1 a year, three years for $2. Air Mail edition, for servicemen and youth, same price. Address

The Upper Room

The world's most widely used devotional guide
37 Editions — 30 Languages
1908 GRAND AVENUE NASHVILLE 5, TENNESSEE

A Community Fights Prejudice

Courageous Action by Michigan High School Girl Awakens a Whole Town to the Dangers of Bigotry

WHEN 16-year-old Karen Deslandes, a high school student of Berkley, Michigan, saw a revival of "Gentleman's Agreement," she found it hard to believe. The film tells the story of a magazine writer, a Christian, who posed as a Jew for six months to study anti-Semitism and the attitudes of people about him.

"I thought it far-fetched that a Jewish-sounding name should make its owner unwanted," she said. "I thought things like that just don't happen any more."

She decided to see for herself. Her father had recently given her a charm bracelet. When schoolmates asked what the attachments represented, Karen simply told them that they were "Jewish symbols."

"I said nothing else," Karen explained. "I am of Scotch and French ancestry and attend the Berkley Community Church. But many of my friends immediately assumed I was Jewish. For six weeks I let them think so. It was a different world."

Friends Grew Aloof

Girls who had long been friendly suddenly became cold, aloof. "My social life suffered. People just 'forgot' to invite me to affairs. There was no one to walk home with from school and when there was stray companionship it was strained," she said.

Huntington Woods is a nearby well-to-do suburb which includes a Jewish community. Karen and a friend were talking about their baby-sitting jobs; the friend told Karen what she usually charged and asked Karen about her rates. Karen said that she usually asked for more.

"Oh," the girl sneered, "that's probably because you sit for your friends in Huntington Woods."

Karen's parents did not know about her experiment. But they did notice that, inexplicably, many of their friends also seemed too busy for social calls. They wondered about it.

Sister Faced Rejection

"My small sister ran into rejection from her friends too. None of my family knew what I was doing and I didn't tell them because I was afraid of the reaction. Now that I look back, I'm sure that my parents would have encouraged me as they have encouraged learning all my life," Karen said.

After six weeks Karen felt she had learned enough to confirm the truth of "Gentleman's Agreement." She went to her speech teacher in Berkley High School, Ray Adler, and told him the whole story. Mr. Adler spoke to school officials who were at first astonished, then sympathetic to Karen's plan. Together they arranged a full school assembly, heralded only as a BARP meeting. None of the students knew what was in store until after Karen was introduced. BARP, she explained, stood for "Berkley Attacks Race Prejudice," the reason why the assembly had been called.

Then she told them about her six weeks as a Jew. She told her schoolmates how they had reacted and the gratuitous barbs she and her family had suffered.

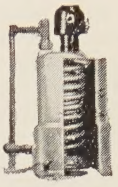
"What caused this assortment of reactions?" she asked. "Now I understand that prejudice is more than a word in the dictionary. I understand how it warps and twists; how it can result in the hideous burnings of Jews in Germany, the mob violence against Negroes, the man-against-man attitudes of Communists and Fascists."

When she finished her speech—a speech she later repeated before several Rotary groups in the Berkley area—all of Karen's friends and many strangers gathered about her in the auditorium.

"Between our hugging and crying," she said, "they asked me many questions. Most of all they asked: 'But I didn't do those horrible things, did I?' "

"I couldn't answer those unhappy and ashamed people while so full of sorrow. All I could do was suggest that they search their own souls."

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1958 by members of Societies, Clubs, Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Samples FREE to Officials.
SANGAMON MILLS
Established 1915 Cohoes, N. Y.


The
LITTLE GIANT HOTOMATIC
Gas Water Heater No. 3
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too. Write for free folder.
LITTLE GIANT MFG. CO.
907 7th Street Orange, Texas

CHOIR and PULPIT ROBES
Complete selection of robes for adults—children. Lowest Prices—Write for free catalog.
HARTLEY
RELIGIOUS VESTMENTS
1809-K Church St., Nashville, Tenn.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 122 Years of Service to the Church and Clergy 1959
COX SONS & VINING, Inc.
131 East 23rd St., New York 10, N.Y.

Send offerings direct to NBA Homes, or to
THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES
(Disciples of Christ)
16th Floor, Landreth Building • St. Louis 2, Mo.

Here and There . . . With *World Call*

Dear World Call Reader:

When this issue of WORLD CALL comes from the press, forsythia and jonquils will be proclaiming the advent of lovely, young Spring in many parts of the country. In others she will have arrived in full bloom. She is much too busy elsewhere to think of this area now, but when she does, she and Winter will have a long drawn-out flirtation.

Nothing outside my windows turns my thoughts to this exasperating minx, but notations in my "To-Do" notebook do. They remind me to remind you that spring is near and it is time to check up on how near your church is to qualifying for the Ten Per Cent Legion.

It is heart-breaking at the end of the year to compile figures for the Legion and find church after church just one or two subscriptions short of the necessary number to qualify them for Legion listing.

I am asking your World Call secretary to make a chart showing your subscription count so that all your members can watch your progress. Subscriptions will be added as orders are sent. Of course, the chart will show only the subscriptions sent in since July 1. There will probably be others current, but they will expire before June 30 and will have to be renewed to count for 1958-59. They were received before July 1 and were included in your count for last year.

If such a chart is prominently displayed in all churches, I am confident it will eliminate any near misses for Legion qualifications.

You may remember that in my September *Here and There* I listed the states which showed a ten per cent gain in June over the previous year. Of course, a large list from just one church entering the *Every Home Plan* could mean a ten per cent increase for an entire state. This would hardly seem fair were it not for the fact that some states where there are no *Every Home* churches have made such a gain for two or three consecutive years. But the way the *Every Home Plan* is snowballing, it will not be long before they and all states have *Every Home* churches.

The satisfaction of churches with the *Every Home Plan* is most gratifying. When W. J. Jarman, minister of University Church, Champaign, Illinois, sent in his church's *Every Home* list for renewal he wrote: "We have been very pleased with the response of our church members to receiving WORLD CALL regularly. It is being read, and we find that the articles provide information and provoke thought. The influence is being felt in our whole church life."

When I visited in Hammond, Indiana, after First Church had gone into the *Every Home Plan,* Archie Mackey, who is the minister there, told me that when he presented the *Plan* to his board the chairman endorsed it heartily. He said to send WORLD CALL into every home was a logical thing to do and he wondered why they had not been doing it all along.

When we think of the number of churches which send WORLD CALL into every home, the qualification for Legion rating seems pretty small, doesn't it? If your church is not yet in the *Every Home Plan,* I am sure you will want it listed in the Legion with much more than a ten per cent rating.

There is ample time between now and June 30 to attain any goal you may desire. But the real goal isn't a high rating in the Legion. It is, as Mr. Jarman expresses it, the influence which is felt in the whole church when WORLD CALL is widely read.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

The March issue of WORLD CALL will feature the development of world missions of Disciples of Christ over the past forty years. In this six-page spread will be the dramatic story of the optimism of the Twenties, the heartbreaking cutbacks of the Thirties, the heroism of the Forties, and the new surge and challenge of the Fifties.

Included also in the March issue will be an Easter meditation, an article on the starting of new churches, a report by Myron Cole on Japan and Okinawa, and a pictorial feature on nursing in India.

The Gaza Road

This road goes off to Hebron,
That one there
Would lead to Gaza
If you could go there.
But though it seems in good condition,
Its asphalt ribbon curling o'er the hill,
You'd soon come to a block, and that would end it.

Saint Philip's Fountain, that we passed just now,
Reminds us of a traveler long since,
Who found new life upon the way,
And carried it through Gaza in his heart
Unto his far-off home.
But how can we, suppose you,
Break through to Gaza with some words of life
To lift its darkness?

—HUGH W. GHORMLEY, SR.
Union College
Barbourville, Kentucky

Last Column

Washington's Order

IN an order issued by General George Washington in New York in July, 1776, appeared the following precept:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessings of Heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it!"

———————

Most people are troubled by what is plain in the Scriptures than are troubled by what is obscure.

———————

What Is Failure?

E. Stanley Jones, in his early book, *The Christ of the Indian Road,* wrote:

"At the close of an address on 'Gandhi' in America a man arose and asked why I talked of Gandhi and his movement when both of them were abject failures. I replied that I did so because I belonged to that other and greater Failure of human history—to the Man who began a kingdom with initial success and then it all ended in a cross, a bitter and shameful failure. But Golgotha's failure was the world's most amazing success. . . .

"I would rather be a Wilson or a Gandhi defeated, but holding to ideals not yet accepted, than to be a Clemenceau, the tiger, standing victorious over a fallen foe."

———————

The church has had to contend with rubbish all through its history: the paganism and superstition of the vast Roman Empire, the mythology of Greece, false philosophies, traditions, prejudices, and spurious religions have littered her path all through time. All these, and more, have constantly sought to keep back the building of the walls. But through all the years, God has matched the rubbish-makers with excavators, and all through church history God has produced His men who would deal with the rubbish ruthlessly and fearlessly. From the time of Paul we hear that triumphant cry, "Let's clear everything out of the way and get through to God!"

—ALAN REDPATH
Victorious Christian Service (Revell)

———————

Lincoln on Government

This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it.

—ABRAHAM LINCOLN

"The Check Is There"

NO Pension Fund check has ever been delayed. A telegram from the bereaved widow, or from any other reliable source (most frequently a neighboring minister) that a member of the Plan has died in active service eventuates in immediate action. There is no time for red tape.

MANY times the check reaches the family the day before the funeral. Then the widow's pension, minor child pension, child's educational benefit, or full orphan pension goes each month. When total disability is established, the regular monthly check goes right on time. In age retirement the check goes out immediately on the first of each month.

IN his old age, or disability, the minister, missionary or other servant of the church should be free from anxiety and care regarding these matters. The arrival of the pension check on time, every month brings a peace of mind which nothing else can bring.

ALL of this is true for those churches who have their minister and full staff in the Pension Plan.

PENSION FUND OF DISCIPLES OF CHRIST

800 TEST BUILDING

INDIANAPOLIS 4, INDIANA

OBSERVE AS A CHURCH AND AS AN INDIVIDUAL

Week of Compassion
Box 5636
Indianapolis 19, Indiana